

فضائل صدقات

FAZA'IL
-E-
SADAQAAT

by
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FAZA'IL-E-SADAQAAT

PART ONE

English Translation of Urdu Book



by

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FAZA'IL-E-SADAQAAT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - حَامِدًا وَمُصَلِّيًا وَمُسْلِمًا -

PREFACE

With the highest praise to Allah *Subhanahu wa Ta'ala* and with Darood and Salaam to Rasulullah *Sallallahu alaihe wasallam*, these few pages are being presented to our readers to bring out the virtues of Sadaqaat (spending for the cause of Allah). As mentioned in the preface to my booklet on *Fazail-e-Hajj*, my late uncle Maulana Muhammad Ilyas *Rahmatullah alaihe* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for Asr Salaat when 'Takbeer' was being called, he leaned forward from the row and said to this humble author, "Do not forget that book". In those days of his illness, Maulana did not lead Salaat; he joined the Jama'at.

Despite all that urgency and insistence from him, the delay on my part continued, resulting in repeated postponements. Fortunately, in Shawwal 1366 A.H. my stay in Nizamuddin was prolonged, as mentioned in the preface to *Fazail-e-Hajj*; and there seemed no likelihood of my return to Saharanpur even after the completion of that book. So, at long last, a start on this book was made on Saturday, the 24th of Shawwal, 1366 A.H. May Allah *Subhanahu wa Ta'ala* help me to accomplish this work, by showering His bounties and blessings upon me, which have always been bestowed upon me both in worldly and religious matters, in growing profusion, despite my own incapability! May Allah bring it to a completion acceptable to Him!

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ط

"And I seek aid from none except Allah; in Him I trust and to Him alone, I turn for help".

I intend to divide this book into seven Chapters, viz:-

1. Virtues and rewards of spending for the cause of Allah.
2. Condemnation of miserliness.
3. Being particular about obligations towards one's relations.
4. Zakaat as an obligation.
5. Punishments for failure to pay Zakaat.
6. Virtues of asceticism, contentment and avoidance of begging.
7. Stories of pious personages who spent generously for the cause of Allah *Ta'ala*.

Muhammad Zakariyya Kandhalvi.



FAZA'IL-E-SADAQAAT

INTRODUCTORY NOTE TO THE TRANSLATION

Some important points regarding the format of this translation may be noted. In the first place, the phrases, *"Sallallahu alaihe Wasallam"* *"Radiallaho anho"*, *"Rahmatullah alaihe,"* etc., have been printed in italics and given repeatedly, partly to earn reward for the readers and partly to educate them in their proper use.

2. Secondly, with regard to the translations of the Quranic Ayaat and the Ahadith, it is the beauty and Barakah of the Qur'an that their Arabic is so amenable to translation and is accessible to readers in their own language. The Holy Qur'an has been translated into many languages, but it is not always easy to convey the precise spirit of the original, especially in a "word-for-word" translation. Many standard translations of the Qur'an by various scholars exist in English, whose authors have done their best to translate as faithfully as was possible for them, yet it is never the last word. In this book, the translation adopted is the classical one of Mohammed Marmaduke Picthall, with very occasional modification.

3. The translations of the particular leading Quranic Ayaat and Ahadith, forming the main theme of an individual article or sub-section of the book, have been given in Bold Face beneath the original Arabic text, which serves to clear any ambiguity that may remain in the reader's mind after reading the translation. The translations of supporting Ayaat that occur in the course of the text and the explanatory examples introduced by the author (M.M. Zakariyyah *Rahmatullah alaihe* are given in italics, so as to differentiate these from the main theme given at the beginning of each article/sub-section.

4. As no standard English translation of the Ahadith is readily available, an attempt has been made to bring out their meanings through a relatively free (rather than "word-for-word") translation. Any remaining ambiguities may please be communicated to the publishers, for correction or improvement in future.

5. Certain Arabic words will be found transliterated into the English text, in order to introduce certain basic Islamic terms and concepts into the English language, which does not really possess exact equivalents for these. In many cases, the approximate English translation is also given alongside. Hopefully, this may help to fix the ideas better in the minds of the English-speaking readers, to whom this book is addressed. In the Transliteration, the Arabic letter (ع) is indicated by (') and the vowel (ا) by (').

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CHAPTER 7

ANECDOTES OF ASCETICS AND THOSE WHO SPENT FOR THE CAUSE OF ALLAH

I propose to narrate in this Chapter some anecdotes from the lives of the ascetics. They realised the true character of this world and that of the Akhirah and showed great indifference to the false attractions of the world and made ample provision for the Akhirah.

'Zuhd' (Abstinence) and generosity are two qualities readily distinguishable from each other, although both are closely associated with each other in regard to results. The reason is that an ascetic (Zahid) who is not interested in things of this world will, of necessity, be generous in spending money. If a person finds something that he does not want to keep with him, he will naturally give it away generously. Similarly, only such people can be generous who have no love for wealth; the more attached a person is to worldly wealth, the more miserly will he be in spending money. In view of this fact, we have narrated, in this Chapter, the stories of generosity as well as those about asceticism and renunciation. For the same reason, we have included in this book, which deals primarily with the Virtues of charity, some Verses and Ahadith about 'Zuhd' (asceticism).

So long as a person loves wealth, which is, in reality, the dross and filth of the world, he does not feel inclined to spend it for the cause of Allah. Even though his heart might sometimes exhort him to show generosity, his inclination will not be to part with money. Rasullullah *Sallallahu alaihe wasallam* has illustrated the same point by a very cogent example, in the following Hadith:

"A niggardly person and the one who gives Sadaqah are like two men who are wearing coats of chain mail, in such a manner that their hands are also pressed close to their chests instead of protruding out of the coats. So, whenever the one accustomed to give Sadaqah intends to do so, the coat of chain mail expands for him and his hands come out of it, instantly; but when the niggardly man intends to give Sadaqah, the coat of armour contracts, pressing him more closely, and he cannot move his hands." (*Mishkaat*). The

Hadith means that, whenever a generous man thinks of spending money, his heart opens up for it and he can give Sadaqah, without much ado. But a miser, even though he might sometimes be persuaded to spend money, yet finds it hard to do so, inhibited by something within him. And he feels like a person wearing a coat of armour with his hands pressed closely to his chest, unable to move his hands; he vainly tries to coax himself to spend something, but he cannot bring himself to part with the money. It is, indeed, a very apt simile and very true of the miserly people. We notice, in everyday life, that a niggardly person cannot spend money even though he sometimes wishes to do so. If an occasion demands an expenditure of ten rupees, a miser will find it hard to part with ten paises.

ONE

The entire life-history of Abu Bakr Siddiq Radhiyallahu anho is full of anecdotes on this subject of generosity, too numerous for the scope of this volume. It is common knowledge that, on the occasion of the Tabuk expedition, when Rasulullah Sallallahu alaihe wasallam exhorted the Sahabah to make contributions, Abu Bakr Siddiq Radhiyallahu anho brought all that he possessed and, when Rasul-ullah Sallallahu alaihe wasallam asked him what he had kept for his family, he replied, 'I have kept for them the good will of Allah and His Rasul.' A detailed account of this incident has been given in my Book, 'The stories of Sahabah', together with many other stories on the same subject. Those stories will reveal to the reader self-sacrifice, sympathy towards others and generosity in spending for the cause of Allah with their peculiarities. If we were to possess of these virtues, to some extent, everybody would be impressed by us. With the Sahabah Radhiyallahu anhum, such incidents were a matter of daily occurrence.

As for Abu Bakr Siddique Radhiyallahu anho, it should suffice to say that Allah Ta'ala Himself has praised his magnanimity in the following Verses of the Holy Qur'an:

وَسَيُجَنَّبُهَا الَّذِينَ الَّذِينَ يُؤْتُونَ مَالَهُمُ يَتَزَكَّى ۖ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۚ وَلَسَوْفَ يَرَوْهُمْ ۚ

"Far removed from it (the flaming Fire) will be the righteous, Who gives his wealth (for the cause of Allah) that he may grow (in goodness). With no other motive for reward but seeking the purpose of his Lord, the Most High. (He does not owe anybody a favour, for which a reward is expected of him, in return. But spends solely for the pleasure of Allah). (al-Lail: 17-20)

These Verses affirm the very high standard of selfless devotion to Allah *Ta'ala* attained by Abu Bakr *Radhiallahoh anho*. It is quite commendable to do good in return for a favour, but it cannot compare with an act of generosity performed on one's own initiative. (*Bayan-ul-Qur'an*). Ibn-ul-Jauzi *Rahmatullah alaihe* says, "The Ulama are agreed that these Verses were revealed concerning Abu Bakr Siddiq *Radhiallahoh anho*." Abu Hurairah *Radhiallahoh anho* reports Rasulullah *Sallallahoh alaihe wasallam* as saying: "No one's property has benefited me more than that of Abu Bakr." Hearing this, Abu Bakr *Radhiallahoh anho* wept and said, "O Rasulullah (*Sallallahoh alaihe wasallam*) do I and my property belong to anyone else except you?" The Hadith has been transmitted on the authority of many Sahabah *Radhiallahoh anhum*, through various chains of narration. In one version, Sa'eed-bin-Almusayyab adds, "Rasulullah *Sallallahoh alaihe wasallam* made use of Abu Bakr's property as if it were his own". 'Urwah *Radhiallahoh anho* says that, on the day when Abu Bakr *Radhiallahoh anho* embraced Islam, he had forty thousand Dirhams (silver-pieces) in his possession and he spent all of these on Rasulullah *Sallallahoh alaihe wasallam* (i.e. in seeking his pleasure). Another Hadith says, "On the day when Abu Bakr *Radhiallahoh anho* embraced Islam, he had in his possession forty thousand Dirhams; and when he made Hijrah (migration) to Medinah, he had no more than five thousand; The entire sum he had spent on different religious requirements and upon freeing of slaves who were being persecuted for their acceptance of Islam." (*Tareekh-ul-Khulafaa*). Abdullah bin Zubair *Radhiallahoh anho* says: "Abu Bakr used to buy the physically weak slaves and set them free." Once his father, Abu Quhafah said to him, "If at all you must set free slaves, I suggest that you should select those who are strong in body, so that they might help you at the hour of your need," Abu Bakr *Radhiallahoh anho* replied, "I do not set them free for my own sake; I do so solely to please Allah *Ta'ala*." (*Durre Manthur*). The reward, granted by Allah *Ta'ala*, for helping the weak is far greater than that for helping strong people. Another Hadith reports Rasulullah *Sallallahoh alaihe wasallam* saying, "There is no one who has obliged me with a favour without my com-pensating him, except Abu Bakr. Verily, he has done me favours for which Allah *Ta'ala* Himself will reward him on the Day of Resur-rection. And the property of no one has ever benefited me as has the property of Abu Bakr." (*Tareekh-ul-Khulafaa*).

TWO

A person once came to Imaam Hasan *Radhiallahoh anho* and asked him to help him in his need. The Imaam said to him, "You have put me under an obligation by asking me a favour and it has become incumbent upon me to give you enough money to meet this requirement and worthy of being presented to a man of your status. But, at this moment, my financial position does not allow me to give you as much as I should. Whatever amount a man might spend for the cause of Allah, it would seem insignificant (when set against the infinite bounties of Allah to him), but I am helpless, for I do not possess as much as I should give you as a sign of my gratitude to you for letting me know about your need. Now, if you are willing to accept as much as I can afford to give you and do not want me to procure more from other sources, I shall be glad to present to you the little amount I possess, though it will fail to fulfil my obligation to you." The man said, "O son of Rasulullah, I shall be glad to accept whatever amount you bestow upon me, and feel grateful to you, and believe you to be incapable of giving more".

The Imaam then told his treasurer to fetch whatever remained of the three hundred thousand Dirhams he had put in his custody. The treasurer brought fifty thousand Dirhams (the rest had already been spent on similar occasions), whereupon Imaam Hasan *Radhiallahoh anho* said, "I also remember giving you five hundred Dinaars (gold-pieces)", and the treasurer said that he had them in his possession. The Imaam told him to fetch the Dinaars as well, and then asked the man to fetch some porters to carry this fortune to his house. When he brought two porters, Hasan *Radhiallahoh anho* gave him the entire fortune and, as he was leaving, the Imaam took off his upper garment and gave it to him, saying, "It is also my duty to pay the wages of the labourers for carrying the money to your house; sell this garment and give the money to them as wages." At this, the slaves of the Imaam *Radhiallahoh anho* said to him, "We have been left with nothing to buy us our food; you have given away your entire fortune." The Imaam said, "I have perfect faith in the Bounty of Allah *Ta'ala* and I earnestly hope that He will grant me bounteous reward for this act of kindness." (*Ihya*). Just imagine! The Imaam *Radhiallahoh anho* gave away such a large fortune, keeping back nothing with him and yet he felt sorry at the thought that he had not given the man his due.

THREE

Once a group of the Qaris (well-versed in reciting the Qur'an) from Basrah came to Abdullah Bin Abbas *Radhiyallahu anho* and said to him, "There is a pious man living in our neighbourhood, who frequently observes fasts and spends long hours nightly standing in Tahajjud Salaat. So devout is he that each one of us envies him and longs to be like him in devotion. He has given his daughter in marriage to his nephew, but he cannot afford to provide a dowry to his daughter." 'Abdullah Bin Abbas *Radhiyallahu anho* took them to his house and, taking six bags of Dinaars from a box, handed them the money, asking them to take it to the pious man. They were just leaving, when Ibne Abbas *Radhiyallahu anho* said, "I don't think it is a fair way of helping him. If we give him the money, he will have a lot of botheration in arranging things for the dowry, and much of his precious time will be wasted in buying things and his programme of worship will be disturbed. Wordly wealth is too worthless to engage the attention of a devout Mo'min. I am sure it is not below our dignity to serve a brother Muslim. Let us, then, make arrangements for the marriage, buy the items for the dowry and then give all these to our neighbour." The Qaris agreed to the proposal and they bought all the necessities with the money and handed them over to the pious man. (*Thyaa*)

FOUR

Abul Hasan Madaini relates that, once, Immaam Hasan, Immaam Husain and Abdullah Bin Ja'far *Radhiyallahu anhum* were going for Hajj. The camels carrying their provisions were lost on the way and they continued their journey without food or drink. They came upon a bedouin tent, in which there sat an old woman, and on asking her, if she had anything (water, milk, butter-milk, etc.) to drink, she said that she had. So, they dismounted from their camels. The old woman had only one she-goat, which was very thin and lean. She asked them to milk it and share the milk among themselves. They did so and drank its milk, dividing it among themselves. Then they asked the good woman if she had anything to eat and she said, "I have got this she-goat only; but if you slaughter it, I shall cook its meat for you". They slaughtered the goat, which the woman cooked and served to them. They ate their fill and, in the evening when they were going to start their journey, they said to her, "We are Hashamites and we are going for Hajj; when after Hajj we get

back to Madinah safe and sound, do visit us there, and we shall repay you for your hospitality, Insha-Allah". After they had departed, the old woman's husband came back home (from the forest) and she told him all about the guests from the Banu Hashim. He was angry and scolded her saying, "You slaughtered your goat for strangers; you do not know who they were and where they came from. How do we know that they were Hashimites?" He was silent after rebuking her.

In course of time, the old man and his wife became very poor and went to Medinah Munawwarah to look for some odd jobs to earn their living. During the day, they used to gather dried camel-dung (which was used as fuel), which they sold in the evening, thus earning for themselves a bare living. One day, the old woman was gathering camel-dung as usual when she passed in front of the house of Imaam Hasan *Radhiyallahu anho* who saw her and, recognizing her, sent his servant to invite her to come into his house. When she came, the Imaam said to her, "Do you know me?" When she said that she didn't, he replied, "I am your guest who drank the milk of your she-goat and then slaughtered it to eat its meat". The old woman still did not recognize him and said, in amazement, "My Lord! Are you the same person?" The Imaam again told her that he was the same guest and ordered his men to buy a thousand goats for her, which were immediately purchased and gifted to the old lady, together with a thousand Dinaars in cash. The Imaam *Radhiyallahu anho* then sent her, in company with his servant, to his younger brother, Imaam Hussain *Radhiyallahu anho*, who asked her how much the elder brother had given her in return for her hospitality and, when he was told about it, he also gave her a thousand goats and a thousand Dinaars (gold pieces) in cash. Imaam Hasan sent her, in turn, to Abdullah bin Ja'far *Radhiyallahu anho* who, when he learnt what the two brothers had gifted to her, gave her two thousand goats and two thousand Dinaars in cash, saying, "If you had come to me before going to Imaam Hasan, I would have given you even more money in reward". The old lady went to her husband with four thousand goats and four thousand Dinaars and said to him, "Here is something in return for our thin and weak goat". (*Thya*)

FIVE

Once, Abdullah bin Aamir Bin Kuraiz *Radhiyallahu anho*, who was a cousin of Uthman *Radhiyallahu anho*, came out of the Masjid

(at night) and was going home. He came across a young man. The youth also began to walk in the same direction and Abdullah said to him, "Young man, have you got any business with me?" The man replied, "No sir, I wish you a good life and eternal success. I saw that you were walking alone at this hour of the night and I thought I had better accompany you to your place, lest anything untoward should happen (May Allah forbid that)! I just want to accompany you for the sake of your security". Abdullah *Radhiyallahu anho* was greatly pleased; he caught the young man by the hand and took him to his house. On reaching there, Abdullah *Radhiyallahu anho* gave him a thousand Dinaars (gold pieces) and said, "Here is something for your personal needs; your elders have taught you excellent manners." (*Ihya'a*)

SIX

Abdullah bin Abbas *Radhiyallahu anho* relates: In the times of Rasulullah *Sallallahu alaihe wasallam*, a certain man had a date-palm tree growing in the courtyard of his house. A branch of the tree was hanging above the house of one of his neighbours who was a poor man. When the rich man climbed the tree to pick fruit and shook its branches, some of its dates fell into the poor man's compound and his children picked them from the ground. At this, the rich man would climb down, go into his neighbour's house and snatch the dates from the children. And, if he saw a child chewing a date, the man would thrust his fingers into his mouth and take out the date. The poor man went to Rasulullah *Sallallahu alaihe wasallam* and complained against his neighbour. Rasulullah *Sallallahu alaihe wasallam* heard his complaint and sent him away, but then called the owner of the date-palm into his presence and said to him, "Are you willing to give me the date-palm hanging above your neighbour's house, in return for which I promise you a date-palm tree in Jannah?" The man said, "O Rasulullah, many people have desired to buy this tree and I also possess many other date-palms; but I like its dates very much and, therefore, I have not sold it to anyone, and thus excused himself from giving the tree away." (As he was the lawful owner, Rasulullah *Sallallahu alaihe wasallam* did not insist on buying the tree from him, against his will). When the man went away, a Sahabi, who had been listening to this conversation, came forward and said, "O Rasulullah, do you also promise me a tree in Jannah, if I buy that date-palm from him and present it to you?" Rasulullah *Sallallahu alaihe wasallam* replied, "Certainly, I promise

you the same." At this, the Sahabi got up, went over to the owner of the tree and said to him, "I also own a plantation of date-palms. Can you sell that tree of yours at any price?" The man said, "Rasulullah *Sallallahu alaihe wasallam* promised me a tree in Jannah in return for this date-palm, but I declined the offer. The fact is that I like this tree very much. I might sell it, but nobody would pay the price I demand for it." The Sahabi said, "How much do you demand?" and the man said, "I could give it in exchange for forty date-palms." The Sahabi said, "This seems too much for a crooked tree, but are you sure that you would give this tree in exchange for forty date-palms?" The man said, "Certainly, and if you confirm the bargain, adjure on oath." The Sahabi swore that he was willing to buy that tree for forty date-palms, but the man backed out of the agreement and refused to sell the tree. The Sahabi said to him, "You cannot back out now, for I am on an oath to buy it." The man said, "All right, but all the forty trees should be growing in one and the same place." The Sahabi thought for a while and said, "Yes, all the trees are growing in one and the same place." When the bargain was finally settled, the Sahabi came to Rasulullah *Sallallahu alaihe wasallam* and said, "I have bought the date-palm tree and I present it to you." Rasulullah *Sallallahu alaihe wasallam* went to the poor man's house and bestowed the tree upon him as a gift. It was after this episode that Surah al-Leyl was revealed. (*Durre Manthur*)

SEVEN

A man once visited Abdullah Bin Ja'far *Radhiyallahu anho* and recited two couplets, which meant:

When you do a favour or behave generously, see that you are doing so to those who deserve your bounty;

For, only then a favour is worth its name;

Do not favour a man who deserves it not;

And, when you do favour to someone, seek thereby the pleasure of Allah alone;

(For, then, you can do favours to the non-Muslims and the animals alike, without giving thought to whether they deserve it or not;)

Or, let your favours be showered upon your kinsmen (for, their kinship with you makes them worthy of your bounties);

Without their being deserving or not;

Except for these two considerations, do not let your bounty be wasted upon the non-deserving.

The remarks were directed to Abdullah bin Ja'far *Radhiallah*o *anho* himself, who was famous for his generosity, which was at once general and all-embracing. Hearing this, Abdullah bin Ja'far *Radhiallah*o *anho* said, "Such poetry makes one stingy and mean in money matters; I would rather shower my favours, like rain, upon all and sundry. If my bounty benefits the noble and the deserving, well and good, for, they are worthy of it; if it reaches those who do not deserve it, I shall blame myself for possessing money which is fit only to pass into non-deserving and ungrateful hand. (*Ihya*a). The words were spoken by Abdullah *Radhiallah*o *anho* in sheer humility; he modestly thought that his property was worthless, which was fit only for the non-deserving people.

EIGHT

Once Muhammad bin Munkadir *Rahmatullah* *alaihe* visited Aishah *Radhiallah*o *anha* at her place and told her that he was hard pressed for money and needed her help badly. Aishah *Radhiallah*o *anha* said to him, "I am sorry; I don't have anything with me at present"; and added, "even if I possessed ten thousand (Dirhams or Dinaars), I would give you the entire amount". Hearing this, Muhammad *Rahmatullah* *alaihe* went away but, not before long, a man brought her a gift of ten thousand (Dirhams or Dinaars) from Khalid bin Asad *Radhiallah*o *anho*. She said, "I have been put to trial for what I just said to Ibn-ul-Munkadir", and immediately sent for him and gave him the entire amount as a gift. Muhammad bin Munkadir *Rahmatullah* *alaihe* spent one thousand Dirhams on marrying a slave-girl, from whom he had three sons, Muhammad, Abu Bakr and Umar by name. All three were well-known for their piety in Madinah Munawwarah. Aishah *Radhiallah*o *anha* will have, of course, a due share in the benefits from the devotions of these three beings, because her generous gift to Ibne Munkadir *Rahmatullah* *alaihe* brought about the marriage of their parents. (*Tahzeeb-ut-Tahzeeb*).

There are numerous stories about the magnanimity of Aishah *Radhiyallahu anha* like her illustrious father, Abu Bakr Siddique *Radhiyallahu anho*. We have narrated an episode in the book. 'The stories of Sahabah, in which it is related how she distributed, among the poor and the needy, two bags, amounting to one hundred thousand Dirhams, not keeping back a single Dirham for herself to buy some meat for the 'Iftaar'. There is another story that, on one occasion, she distributed a hundred and eighty thousand Dirhams among the poor. Tameem bin 'Urwah *Rahmatullah alaihe* narrates, "Once I saw Aishah *Radhiyallahu anha* distributing seventy thousand Dirhams among the poor, while she herself was wearing a patched shirt." Aishah *Radhiyallahu anha* was an aunt of Tameem's father. (*Ithaaf*)

NINE

Aban bin Uthman *Rahmatullah alaihe* relates: "Once, a certain man made a plan to harass Abdullah bin Abbas *Radhiyallahu anho* and to bring him disrepute. He went to all the chieftains of the Quraish, telling them that Ibne Abbas *Radhiyallahu anho* had invited them to a feast, on the following morning. The man went about, inviting people, on behalf of Ibne Abbas. Next day, a great many people gathered in the house of Ibne Abbas *Radhiyallahu anho*, who, on learning the truth of the matter, asked the people to be seated and arranged fruit from the market and invited them to partake of it. While Ibne Abbas sat with them and started to talk, a large number of cooks began to prepare food for the guests. They were still enjoying the fruit when the meals were ready and served before them. When everybody had taken his fill, Ibne Abbas *Radhiyallahu anho* asked his treasurer, "Can we afford to arrange such feasts everyday?" When the treasurer said that he could, Ibne Abbas said, "All of you are cordially invited to have meals with me every morning." (*Ithaaf*)

The incident occurred in the times when the Sahabah *Radhiyallahu anhum* had conquests in rapid succession and the wealth of the world was in their possession. But the Sahabah *Radhiyallahu anhum* spent so generously that they kept nothing with them. In the matter of money they were like sieves, as it were, that cannot hold water. A Sahabi *Radhiyallahu anho* would come to possess a large fortune, in consequence of a conquest, but then he would spend everything in his possession, and would not keep with himself a

single Dirham for a meal. They were neither accustomed to hoard money, nor to put by anything for their future needs. Hundreds of thousand of Dirhams, their share of booty, were spent within minutes.

THE

Waqidi *Rahmatullah alaihe* has related the following story: I had two friends, a Hashamite and a non-Hashamite, and we were very intimate with one another, like three inseparable companions. I was in straitened circumstances and when the day of Eid drew near, my wife said to me, "We can be patient in all circumstances, but I cannot bear to see my children weeping and crying. I feel as though my heart would break, when I see them in rags, while other children in our neighbourhood are buying new clothes and other fine things for Eid. Watching them, our children feel miserable, and my heart is filled with pity for them. If you could get me some money from somewhere, I would sew new clothes for them." Hearing this, I wrote a note to my Hashamite friend, telling him about my sad plight. He sent me a sealed bag containing one thousand Dirhams, with the word that I could use the amount as I liked. I had hardly tasted the pleasure of receiving such a valuable gift, when I received a note from the other (non-Hashamite) friend, telling me about his poverty and dire need (like the one I had written to my friend). I sent the sealed bag of Dirhams to my non-Hashamite friend. Feeling shy of going home empty-handed, I stayed in the Masjid for two days, and on the third day, went home and told my wife the whole truth about the sealed bag. Surprisingly enough, she did not complain at all, but rather appreciated my generosity, and said that I had behaved excellently towards my friend. As we sat talking to each other, my Hashamite friend came with the same bag that he had sent me three days before and said, "Tell me the truth about this bag. How has it reached me again?" I explained to him how I had sent it to our non-Hashamite friend, immediately after receiving it, and he said, "When I received your note, I had nothing in my possession except this bag, which I sent to you. But, then, I wrote to my non-Hashamite friend asking him for help and I was surprised when he sent me my own sealed bag which I had sent to you. Wondering how it had reached him, I have come to you to solve the mystery." After this we gave one hundred Dirhams to the lady, and distributed the remaining nine hundred Dirhams equally among ourselves. Somehow, Khalifah Mamoon Rashid came to know of this incident and called me to his

court. I related the whole story and he gave us seven thousand Dirhams as a reward, two thousand Dirhams to each one of us and one thousand Dirhams to the lady. (*Ithaaf*).

ELEVEN

Once Abdullah Bin Ja'far *Radhiyallahu anho* passed by an orchard, in Madinah Munawwarah, of which the caretaker was an Abyssinian slave. Abdullah bin Ja'far *Radhiyallahu anho* saw the slave taking food while a dog sat in front him. Every time the slave put a morsel of food into his mouth, he threw another morsel, as big as his own, on to the dog. Ibne Ja'far *Radhiyallahu anho* stood watching for a while. When the meal was finished, he went over to the slave and asked him, "Who is your master?" The slave replied that he belonged to the descendants of Uthman *Radhiyallahu anho*. Ibne Ja'far *Radhiyallahu anho* said, "I saw you doing something very strange". The slave asked him what it was and he said, "After each morsel of food that you took, you gave another to your dog." The slave said, "This dog has been my companion for many years and I must give it a fair share of my food. Ibne Ja'far *Radhiyallahu anho* said, "A dog can be fed on something of inferior quality." The slave said, "I feel ashamed to face Allah *Ta'ala* that I should eat while one of His creatures is watching me with a hungry look."

After this, Abdullah Bin Ja'far *Radhiyallahu anho* came back, went to the descendants of Uthman *Radhiyallahu anho* and said that he had come to ask for a favour. When they said, "Please let us know," he replied that he wanted to buy such and such garden and they said that they would be pleased to present it to him as a gift. They insisted on his accepting it free of charge, but he said that he must buy it on payment. At last, the price was fixed and Ibne Ja'far purchased the garden. He then said that he also wanted to have the slave who worked in the garden. They requested that they should be excused, for, the slave had been with them since his childhood and they would be grieved to part from him. But when Ibne Ja'far *Radhiyallahu anho* insisted, they agreed to let him have the slave as well. After purchasing the garden and the slave, Ibne Ja'far went to the garden and said to the slave, "I have bought this garden and yourself". The slave congratulated him on the bargain and said, "May Allah bless you in the deal; only I am grieved at parting from my masters who have brought me up since my childhood". Abdullah bin Ja'far said, "I set you free, and let this garden be my parting gift to

you." Hearing this, the slave said, "If so, I call you to witness that I make this garden a private Wakf (endowment) for the descendants of Uthman *Radhiallahoh anho*." Abdullah bin Jafar *Radhiallahoh anho* says, "I was greatly surprised to hear this from him and I went home, invoking Allah's blessings upon him". (*Musaamiraat*). Such were the excellent qualities and proud achievements of the slaves of our Muslim ancestors!

TWELVE

Nafay' *Radhiallahoh anho* relates: Once, Abdullah bin Umar *Radhiallahoh anho* was going on a journey outside Madinah Munawwarah, in the company of his pupils and disciples. When it was time for dinner, they stopped at a place, the cloth was spread and all of them sat for dinner. Meanwhile, a shepherd passed by, with his herd of goats, and greeted them by saying, 'Assalaam-o-Alaikum'. Ibne Umar *Radhiallahoh anho* invited him to dine with them, but he said that he was fasting. At this, Ibne Umar *Radhiallahoh anho* said, "You are fasting in a shadeless desert, on such a hot day when a hot wind is blowing!" The shepherd said, "I want to receive my reward for the 'Past days' (*Ayyaam-ul-Khaliyah*). He was obviously referring to the following Verse from the Holy Qur'an:

كُلُوا وَاشْرَبُوا مِمَّا رَزَقْنَاكُمْ بِأَسْفَفِ مَنِّ الْأَيَّامِ الْخَالِيَةِ

(And, it will be said unto those in Jannah). "Eat and drink at ease for that which you sent on before you 'in past days". (*al-Haaqqah*: 24)

Ibne Umar *Radhiallahoh anho* then said to him, by way of trial, "We want to buy a goat; name a price and we shall pay it. We shall then slaughter the goat and give you some of its meat to serve you for 'Iftaar' (breaking the fast in the evening)." The shepherd said, "These goats are not mine; I am but a slave and the goats belong to my master." Ibne Umar *Radhiallahoh anho* said, "How can your master know? You can tell him that a wolf devoured a goat." At this, the shepherd pointed to the heavens above and said, "What about Allah? (Who is watching us at all times. How could he deceive Him and say that a wolf had devoured a goat). Ibne Umar was delighted with these words from a simple shepherd and he began to say to himself, again and again, in an ecstasy of joy, "A simple shepherd says, 'What about Allah Who is watching us at all times?'" When Ibne Umar *Radhiallahoh anho* came back to Madinah Munawwarah after the journey, he bought the slave from his master, together with the herd

of goats, emancipated him and bestowed the herd upon him as a gift. (*Durre Manthur*). Such were the deeds of the shepherds of those times!

THIRTEEN

Sa'eed bin'Aamir *Radhiallaho anho* was the governor of Hims, during the times of Khalifah Umar *Radhiallaho anho*. The citizens of Hims lodged many complaints against him and demanded his removal from the office. Now Umar *Radhiallaho anho* was gifted, by Allah *Ta'ala*, with exceptional wisdom, which gave a keen eye for character-traits and an exceptional understanding of human natural quality that he had tried out thousands of times and found to be unerring. So, he was surprised to hear these complaints, as he had made the appointment considering Sa'eed *Radhiallaho anho* to be the most eligible person for governorship. Accordingly, he said in an invocation to Allah, "O Allah! Do not take away my power of discernment and my intuitive knowledge of human nature! For, if I am deprived of this quality, I fear that I might consign all the affairs of my Caliphate to inefficient persons!" The Khalifah then sent for Sa'eed *Radhiallaho anho* and the complainants. When they appeared in the court, he asked them to recount their grievances. They had complained that their governor came out of his house late in the morning, that he did not grant them audience during the hours of night and that he observed a holiday every month. So, Umar *Radhiallaho anho* asked the complainants to stand face to face with their governor and state their grievances one by one. He told the governor to answer the accusations, one after the other.

They said that he came out of his house late in the morning and Sa'eed *Radhiallaho anho* explained: "I and my wife are living together alone. There is no one else to help her in her household jobs. So I do the job of preparing bread for the family. When the meal is ready, we eat it together. Then, I perform Wudhu and come out of the house."

Umar *Radhiallaho anho* told the complainants to state the next grievance and they said that their governor did not grant them audience during the hours of night. He demanded the explanation from Sa'eed *Radhiallaho anho*, who said, "I did not want to reveal the actual position. I have reserved the day-time for the service of Allah's creatures, and devoted the entire night for devotion; I keep awake and worship my Lord the whole night through."

Umar *Radhiallah*o *anho* then asked them about their third complaint and they said that their governor observed a holiday every month. When asked to explain, Sa'eed *Radhiallah*o *anho* said: "I have no servant, and so I have to stop work once during a month to wash my clothes. I wash my clothes in the morning and, when they become dry, in the evening, I put them on again and come out of the house."

Hearing this, Umar *Radhiallah*o *anho* bowed in gratitude to Allah *Ta'ala* for protecting him from going wrong in the exercise of his power of selection and advised the people to have due regard for their governor and to be thankful to Allah *Ta'ala* for entrusting their affairs to such a pious person. When all of them were gone, Umar *Radhiallah*o *anho* sent a gift of one thousand Dinaars (gold pieces) to Sa'eed for his personal use. When he received the amount, his wife said, "Our thanks are due to Allah, who has arranged for so many of our requirements. We can hire an attendant with this money and also fulfil many other needs." Sa'eed *Radhiallah*o *anho* said, "There are a good many poor and needy people living in the city, who stand in greater need of this money. I suggest that we should distribute it among them!" His wife happily agreed to the suggestion and they distributed a large portion of the amount among the poor and the orphans, sending a small bag of Dinaars to this one and a small bag to that one. Then Sa'eed *Radhiallah*o *anho* said to his wife, "Keep with you what remains and spend it little by little on your needs." She proposed that he should hire a servant to help him in household affairs, but Sa'eed *Radhiallah*o *anho* said, "No, you will soon have many people coming to you who need this money more than we do." (*Ash-hur*)

FOURTEEN

Once there was a famine in Egypt, during the times when Abdul Hamid bin Sa'd *Rahmatullah alaihe* was the governor there. Abdul Hamid said to himself, "I shall show to Shaitan that I am his enemy (i. e. I shall defy Shaitan who prompts a person to spend very scrupulously, in such circumstances). He made a proclamation that all the poor and needy ones of the country should come to the governor's house for their (daily) meals everyday, till the prices came down. So, the needy persons continued to come and have meals with him at his house till the famine passed away and things were available at normal rates.

It so chanced that, when prices were normalized, he was removed from his office. It was estimated, at the time of his departure from Egypt, that he owed a million (1,000,000) Dirhams to the businessmen who had loaned money to him for feeding the poor during the time of famine. He collected the ornaments of the ladies of his family and pledged these with the businessmen for the money he owed. The cost of the valuables given as a pledge amounted to five hundred million (500,000,000) Dirhams. Abdul Hamid *Rahmatullah alaihe* latter tried to redeem the pledged valuables, but he could not raise the money and, therefore, wrote to the businessmen, after some time, "I authorise you to sell all the valuables lying in pledge with you, to pay off all my debts out of the money thus received, and to distribute the balance among such needy ones as I could not help during my stay in Egypt." (*It-haaf*). No less generous were the ladies of those times, who gave away their ornaments to be sold and distributed among the poor and the needy ones!

FIFTEEN

Abu Marthad *Rahmatullah alaihe* was famous for his generosity. Once a person came and recited a few Verses in praise of his generosity. (When you praise a generous man, it is understood that you are seeking a favour). Abu Marthad *Rahmatullah alaihe* said to the man, "I have nothing to give you at the moment. But I can help you by a subtle device; if you file a suit against me with the Qadhi (Judge) saying that I owe you ten thousand (Dirhams or Dinaars), I shall admit that I owe you the money (since I have promised, the amount has become due from me to you; as a Hadith says: 'A promise is a debt'.

وَالْوَعْدُ كَالْهَبْلِ

The Qadhi will send me to prison and my people will raise the money to get me released." The man did as he was directed. Abu Marthad was sent to prison and his relatives raised the necessary amount of money (to get his release), which they gave to the Qadhi in the evening. Thus, the man got ten thousand (Dirhams or Dinaars) and Abu Marthad *Rahmatullah alaihe* was released. (*It-haaf*)

SIXTEEN

Abdullah Bin Aamir Bin Kur'iz *Rahmatullah alaihe* purchased a neighbouring house from Khalid bin 'Uqabah Umawi *Radhi-*

allaho anho for ninety thousand Dirhams, as he needed it for his personal use. When Khalid's family came to know of it, they were grieved. That night Abdullah bin Aamir heard a wailing sound coming from the house and when he asked the ladies of his family what is meant, they told him that someone of Khalid's family was crying with grief over the sale of their house. At this, Ibe Aamir *Rahmatullah alaihe* immediately sent his servant to Khalid with the word that Ibne Aamir had given the house as a gift to Khalid's family and that he would not take back the price of the house from him. (*It-Haaf*).

SEVENTEEN

Once Laith Bin Sa'd *Rahmatullah alaihe* came to know that Khalifah Haroon Rashid *Rahmatullah alaihe* had sent a gift of five hundred Dinaars (gold-pieces) to Imaam Maalik *Rahmatullah alaihe*. At this, Laith *Rahmatullah alaihe* sent one thousand Dinaar as a gift to Imaam Maalik. When the Khalifah came to know of it, he showed resentment and said to Laith, "You are one of my subjects and, yet, you want to excel me in generosity (it is as though you meant to insult me)." Laith said, "O Amir-ul-Mo'mineen, I cannot think of slighting the Khalifah. The fact is that my daily income amounts to one thousand Dinaars and I felt ashamed to present less than a day's income to an illustrious Imaam like Maalik." Laith *Rahmatullah alaihe* used to send a hundred Dinaars every year as a gift to Imaam Maalik *Rahmatullah alaihe*. The Imaam also received gifts from other sources, but (he spent so liberally that) he often remained in debt. Laith bin Sa'd *Rahmatullah alaihe* was a renowned Muhaddith (a scholar of Hadith) and a profound scholar of Deen, whose daily income amounted to a thousand Dinaars, in those days. Still, Zakaat never became due from him throughout his life, for he never kept money in his possession for a whole year. The annual income of Laith *Rahmatullah alaihe* varied from time to time, as it is usual for the income to vary, but Zakaat never became due from him during any period of his life. For, Zakaat becomes due when a specified amount (200 Dirhams) remains in one's possession for a whole year. Muhammad bin Rumah says, "The annual income of Laith amounted to eighty thousand Dinaars and still, not a Dirham of Zakaat ever became due from him."

Sho'aib *Rahmatullah alaihe*, the son of Laith *Rahmatullah alaihe* says that his father's annual income was estimated at twenty

to twenty five thousand Dinaars, yet he often remained in debt. (*It-haff*). Initially, his income might have been twenty to twenty-five thousand Dinaars a year but, being accustomed to spending generously, he might have been incurring debts. Because, as spending liberally, to please Allah, causes a person's income to grow, his income might eventually have risen to one thousand Dinaars daily.

They say that once a lady came to Laith *Rahmatullah alaihe* with a small cup in her hand, and asked if he could spare her some honey. The Sheikh gave her a whole goat-skin full of honey. When Someone said that the lady had asked for only a little amount. He replied, "She asked for as much as sufficed for her need, but my gift to her should match Allah's Bounty to me". Once, some fruit marchants bought the produce of an orchard owned by Laith *Rahmatullah alaihe* and, afterwards, he came to know that they had suffered a loss in the bargain. He annulled the bargain forthwith and returned the cost price to the merchants. He also gave them fifty Dinaars in excess of the amount he had received. Someone asked him why he had given them more than what he had received. He replied, "They expected to make a profit out of the produce of my garden; I could not see them disappointed." (*It-haaf*)

EIGHTEEN

A'mash Sulaiman Bin Mehran *Rahmatullah alaihe*, a renowned Muhaddith, says: "Once I kept a she-goat which fell ill. Khaithamah bin Abdul Rahman *Rahmatullah alaihe* used to visit me every morning and evening to enquire after it. Every time he came, he would ask me, "How is your goat? Your children might not be getting milk to drink. Do they insist on having milk? Did your goat eat anything? and so on". And before taking leave, he would put some money under the rug on which I used to be sitting, and say, "Here is something for your children". In this way, I received more than three hundred Dinsars, during the illness of my she-goat, through the generosity of Khaithamah *Rahmatullah alaihe* and I had wished my goat had never recovered." (*It-haaf*)

NINETEEN

Once Abdul Malik bin Marwan *Rahmatullah alaihe* said to Asmas Bin Kharjah *Rahmatullah alaihe*, "I have come to know that

you have certain excellent habits. Please tell me some good deeds that you practice as a routine?" Asmaa *Rahmatullah alaihe* said modestly, "I can not claim good habits; other people possess many excellent habits and you better ask them". But when Abdul Malik *Rahmatullah alaihe* insisted and swore that he must know, Asmaa *Rahmatullah alaihe* said, "I have been very particular about three things: I never stretch my legs towards persons sitting near me; whenever I invited some people to a meal that I have prepared for them, I always felt that my gratitude to them for accepting my invitation was more than their obligation to me; and whenever a needy person came to seek my help, I always believed I gave him less than his due". (*It-haaf*)

TWENTY

Sa'eed Bin Khalid Umawi *Rahmatullah alaihe* was a very rich man, widely known for his wealth and prosperity. It was his habit that, whenever a needy person came to him for help, he would most generously give him out of what he possessed. And, if sometimes a person asked him for help when he did not possess anything, he would make a commitment in writing for the man to approach him when he was in better circumstances or ask his heirs after his death. (*It-haaf*)

TWENTY ONE

Once Qais Bin Sa'ad Khazraji *Rahmatullah alaihe* fell ill, but few of his friends came to enquire about his health. He was amazed, especially when he missed those who frequented his house when he had been in health. He asked about it from his people and they said, "Almost everybody owes you something and they feel embarrassed to visit you without paying what they owe". At this, Qais *Rahmatullah alaihe* said, "Cursed be this wealth! It deprives a man of the pleasure of meeting his friends". He then asked someone to proclaim all around the city that Qais had absolved all his debtors from paying their debts. After the proclamation, the visitors came in such large numbers that there was always a crowd in the house. (*It-haff*)

TWENTY TWO

Abu Ishaq Ibrahim bin Abi Hilal, who was Mir Munshi (*Private Secretary*) to the Vizier, Abu Muhammad Muhallabi, a minister

of the Abbasid Caliph, has narrated the following story: "Once I was sitting in company with the Vizier, when his guard came and said that Syed Sharif Murtadha *Rahmatulla alaihe* wanted permission to come in. The Vizier gave his permission and, after a while, Sharif Murtadha entered the room. The Vizier got up from his seat, greeted him with great respect and offered him his own seat. The two conversed with each other for a while and, when Syed Murtadha asked permission to leave, the Vizier stood up from his seat and, most respectfully, showed him out of the room. He had hardly gone when the guard came again and said that Syed Sharif Radhi, the younger brother of Syed Murtadha wanted an interview. The Vizier, who was now busy writing something, put the paper away, got up from his seat and went to the door with surprise. He shook hands with Syed Radhi *Rahmatullah alaihe* with great respect, showed him into the room and asked him to sit in his own chair, while he himself sat in front of him, in humility, devoutly listening to what he said and conversed with him with great civility. When Syed Radhi got up to leave, the Vizier walked with him to the door. I was surprised to see him showing more respect to the younger brother than to the elder one, but I dare not ask him the reason as there were many people in the room. When most of the people had left, I said, "May I ask a question?" The Vizier said, "Certainly," and added, "Perhaps you are amazed at my showing more respect to the younger brother than to the elder, though the latter should have commanded greater respect by virtue of his age or superiority in knowledge." I said that he had guessed right and the Vizier explained, "We ordered digging of a canal in a certain area and Syed Murtadha owned a piece of land adjoining that area. Therefore, when the canal was constructed, a very small fraction of its expenses, about sixteen Dirhams, fell to the share of Syed Murtadha. It was a paltry amount, but the Syed wrote to me an application several times, asking me to make reduction in the dues.

As for Syed Radhi, the younger brother, I have to tell a different story about him: Once I came to know that a child was born to him and I sent him a gift of a hundred Dinaars, placed on a tray, thinking that he would be in need of money. But Syed Radhi declined to accept the present and sent me word (after expressing his thanks) that he was not accustomed to receiving gifts from other people and that he was grateful to Allah Ta'ala for having granted him sufficient provisions. I sent the tray again with the message that the money was meant for the nurses and other working women of the house-

hold, but Sharif sent it back saying that the maids working in his house were also not accustomed to receiving gifts from any other person. I sent the tray a third time, with the request that the money should be distributed among the students who were looked after by Syed Radhi *Rahmatullah alaihe* and for whom he had constructed a large building called Darul Uloom, and their board and lodging were his sole responsibility. On my request, Syed Radhi *Rahmatullah alaihe* accepted the money, placed the tray before the students and announced that whoever wanted money for his needs might pick up from the tray as much as he pleased. No one rose from his seat, except for one student who went over to the tray, took out a Dinaar, broke a very small chip and put back what remained on the pile. When Syed Radhi *Rahmatullah alaihe* asked the student what use that small chip would be to him, he explained, "One night, I ran out of oil for the lamp and I could not find the treasurer. So, I had to buy oil from such and such shop-keeper on credit. I need this chip to pay off my debt to him". At this, Sharif Radhi ordered that a number of keys should be manufactured for opening the lock of the treasury and gave one key to each of the students, so that each of them could get (from the treasury) any amount of money he needed at any time, without asking the treasurer. The tray of money was then sent back to me, with all the Dinaars piled on it, except for one piece which had been chipped slightly." After relating this incident, the Vizier said to me, "You can see why I hold this man in high esteem." (*It-haaf*)

TWENTY THREE

When the hour of death drew near for Imaam Shafi'ee *Rahmatullah alaihe*, he made a will that Muhammad Bin Abdullah Bin Abdul Hakam *Rahmatullah alaihe* should wash his body after his death. When the Imaam *Rahmatullah alaihe* breathed his last, Muhammad *Rahmatullah alaihe* was told about his will. He came and said, "Show me first the register of his personal accounts". The register was brought and it showed a total debt against the Imaam amounting to seventy thousand Dirhams. Muhammad *Rahmatullah alaihe* took upon himself the responsibility to pay off all his debts and wrote a promisory note to that effect. He then said, "That is what the Imaam meant by my 'Washing him, after his death'. Afterwards, Muhammad *Rahmatullah alaihe* paid up all his debts. (*It-haaf*)

TWENTY FOUR

Imaam Shafi'ee *Rahmatullah alaihe* says that he had great love for Sheikh Hamaad Bin Abi Sulaiman *Rahmatullah alaihe*, who was the renowned teacher of Imaam Abu Hanifah *Rahmatullah alaihe*, ever since he came to know of an incident about him: Once Hamaad *Rahmatullah alaihe* was riding an ass when he applied a kick to the animal, which started running faster, and a button of his cloak was torn away with the sudden jolt. On the way, he saw a tailor's shop and asked him to sew the button on. He was about to dismount when the tailor said that he did not need to get down, and while standing sewed the button on the cloak. Hamaad *Rahmatullah alaihe* gave him a bag containing ten Dinaars in return for this little service and said that he was sorry to give him less than his due. *(It-haaf)*.

TWENTY FIVE

Rabi' bin Sulaiman *Rahmatullah alaihe* says that once, when Imaam Shafi'ee *Rahmatullah alaihe* was going to mount his horse, someone hurriedly held the stirrup to help him up. The Imaam *Rahmatullah alaihe* said to Rabi', "Give this man four gold pieces on my behalf and ask him to excuse me for giving him such a paltry amount".

Abdullah bin Zubair Humaidi *Rahmatullah alaihe* says, "Once Imaam Shafi'ee *Rahmatullah alaihe* went to Makkah Mukarramah for Hajj with ten thousand Dinaars in his possession. He began to live in a tent outside Makkah Mukarramah. Early in the morning after Fajr Salaat, he heaped up all his Dinaars on a piece of cloth spread in the tent and, whenever a man from Makkah Mukarramah came to visit him, he gave him a handful of Dinaars as a gift. In this way, he had exhausted the entire amount before it was time for Zuhr Salaat. *(It-Haaf)*

TWENTY SIX

Talha Bin Ubaidullah Al-Fayyaz *Radhiyallahu anho*, a Sahabi, was renowned for his outstanding generosity. Once he owed fifty thousand Dirhams to Uthman *Radhiyallahu anho* and, seeing Uthman *Radhiyallahu anho* going to the Masjid, said to him, "I have received some money at this moment and I want to pay back my

debt to you". Uthman *Radhiallah*o *anho* said, "I do not want to take back my money. Let it be my gift to you. You spend generously upon people and you keep running into debt on that account."

Jabir bin Qabisah *Rahmatullah alaihe* says that he remained with Talha *Radhiallah*o *anho* for many days, and he knew no one who freely gifted money more frequently to people without their asking. Hasan *Radhiallah*o *anho* says: "Once Talha sold an estate for seven hundred thousand Dirhams. He received the amount in the evening, and so had to keep it with himself for the night. All night long, he remained wakeful and restless, fearing, lest Death should come to him while he had so much wealth in his possession. When he got up next morning, he distributed the entire amount before doing anything else." Sa'ada hinte 'Auf, the wife of Talha *Radhiallah*o *anho*, says, "Once I saw that my husband looking very worried, and when I asked him what was distressing him, he said, 'Some money has accumulated with me and I am worried on that account. I said, 'You need not worry. Send your servant round the town and invite all your kinsmen to your house. When they come, you can distribute the money among them, for joining ties of relationship ('*Silahe Rihim*),' So, he sent for his kinsmen and distributed the money among them." The narrator of the story says that he asked the servant how large the amount was and was told that it amounted to four hundred thousand Dirhams. Sa'daa has also related another similar incident, which is as follows: Once my husband Talha came home, with his face cast down and dark with anxiety. I asked him what was distressing him and begged him to excuse me if I had offended him by any chance. He said, "No, I am not offended with you. You are a good wife for a Muslim, for, you assist me in performing good deeds." I asked him, "Then, what is worrying you, after all?" He replied, "Some money has accumulated in our house and I am greatly worried on that account". I said, "Never mind, we can dispose of it by giving it away as Sadaqah. It is as simple as that".

Such situations arouse, sometimes, when no one came to ask a favour of him and he was obliged to keep the money with him for the night. (However, he spent so sparingly on his own needs that, as narrated by his wife, once he distributed one hundred thousand Dirhams among the poor while he himself had only one garment to wear, which needed mending and, therefore, he could not reach the Masjid for Salaat at his usual time. Once a villager came to Talha

Radhiallaho anho and asked a favour of him, in the name of kinship (because Islam enjoins upon its votaries to join ties of relationship with their kinsmen). Talha said, 'No one has ever asked a favour of me, in the name of kinship. I own an estate, which Uthman *Radhi-allaho anho* wants to purchase from me for three hundred thousand Dirhams. You can have the estate, if you like, or else I can sell it to Uthman *Radhi-allaho anho* and give you the amount of money.' The villager said that he preferred the money. So, Talha *Radhi-allaho anho* sold his estate to Uthman *Radhi-allaho anho* and gave three hundred thousand Dirhams to the man. (*It-haaf*). The Sahabah owned plenty of estates, because they frequently went out in the path of Allah for Jihad, and when the countries were conquered, many estates were distributed among the Mujahideen, together with their share of other booty.

TWENTY SEVEN

Muhammad bin Abbaad Muhallabi *Rahmatullah alaihe* says: 'Once my father paid a visit to Khalifah Mamun-ur-Rashid, who presented him with a hundred thousand Dirhams. When he came home, he distributed the entire amount among the poor people. On another occasion, he again called on the Khalifah, who disapproved of his giving away the entire amount as Sadaqah. My father said to him, 'O Ameer-ul-Mo'mineen, if you miserly spend what you possess now, it means you have no trust in the Infinite Bounty of your Lord, Whom you worship' (*It-haaf*).

TWENTY EIGHT

Once, people saw Ali *Radhi-allaho anho* weeping, and on being asked what made him cry, he said, 'I have not received a guest for the last seven days and I am afraid lest Allah *Ta'ala* should have willed to humiliate me (taking offence at some act of mine which might have been displeasing to Him).'

TWENTY NINE

Once Abdullah Bin Ja'far *Radhi-allaho anho* was passing through a forest when he went by an orchard where an Abyssinian slave was working. Someone brought him his food and, at the same time a stray dog came into the garden, and stood by the slave, who

threw a loaf of bread to the dog, which ate it but did not go away. The slave-boy threw it a second loaf and a third one, thus letting it eat the whole of his daily provision of food, keeping nothing back for himself. Abdullah bin Ja'far, who had been watching this, said to the boy, "How much bread do you get as your daily ration of food?" The slave-boy said, "I get three loaves everyday, as you have just seen. Ibne Ja'far asked, "Then, why did you prefer a dog to yourself and feed it all the three loaves?" The slave-boy said, "There are no dogs living round here. The poor creature must have travelled a long distance to reach here and it must be feeling very hungry. So, I felt ashamed to send it away, without serving it any food". Ibne Ja'far *Radhiyallahu anho* said, "What will you have for food today?" The slave-boy said, "I shall go without food for a day, which I don't mind."

Ibne Ja'far *Radhiyallahu anho* said to himself, "People criticise you for spending too liberally, but this slave-boy is far more generous than you." After this he came back to the town and, after purchasing the slave-boy, the garden and all the other effects therein from the owner, he set free the slave-boy and gave him the garden as a gift. *(It-haaf)*

THIRTY

Sheikh Abul Hasan Antaki *Rahmatullah alaihe* lived in Raye, a city in Khorasaan. One day, it chanced that the Sheikh had more than thirty guests, while he did not have sufficient bread with him. He could not bake more bread, for, it was late at night. So, he broke the few loaves he had into small pieces and spread them over a piece of cloth, which he had laid before his guests. When they were going to start eating, the Sheikh put out the lamp. Everybody seemed to start eating and one could hear the sound of their chewing. After a while, the sound stopped and it was presumed that everybody had finished eating. The Sheikh then lighted the lamp and they saw that all the pieces were lying intact; nobody had eaten anything, so that others might eat their fill, even though everyone had pretended to eat. *(It-haaf)*

THIRTY ONE

Shu'bah *Rahmatullah alaihe* was a renowned Muhaddith who was called *Ameer-ul-Mo'mineen-fil-Hadith* (The Commander of the Faithful in the realm of Hadith), and was also known for his devoted worship and asceticism. Once a certain man came to ask a favour of

him. The Muhaddith had nothing to give and, therefore, he removed a beam from the ceiling of his room and gave it to the man, saying, "Take it and sell it in the market. I am terribly sorry, for I have nothing else to give you, at the moment." (*It-Haaf*)

THIRTY TWO

Sheikh Abu Sahl Su'uki *Rahmatullah alaihe* was once performing Wudhu (ablution) when a person came and asked a favour of him. The Sheikh had nothing to give and, so, he asked the man to wait a while. When he had finished his Wudhu, he gave the man the wooden jug which he was using for Wudhu saying, "Sorry, I have nothing else to give you." (*It-haaf*)

THIRTY THREE

During the Battle of Yarmuk a large number of Sahabah *Radhiyallahu anhum* died thirsty because, when water was brought to one of them, he happened to hear one of his companions groaning and, instead of drinking it himself, he made a gesture indicating that he wanted it to be served to the other Sahabi. A similar incident is related in my book, 'The Stories of Sahabah'. The authors of 'Al-Maghaazi' relate that a party of the Sahabah including 'Ikramah bin Abi Jahl, Suhail bin 'Amr, Sahl bin Haarith, Haarith bin Hashaam *Radhiyallahu anhum* and a number of other persons from the Mughirah Tribe died thirsty because, when water was brought to one of them, he indicated that it should be taken to his companion. When 'Ikramah *Radhiyallahu anho* was in the throes of death, someone brought him a cup of water to drink but he, seeing that Suhail bin 'Amr *Radhiyallahu anho* was watching the cup of water, motioned the man to take it to Suhail. And, when the cup was brought to Suhail *Radhiyallahu anho* he, in turn, found that Sahl bin Haarith *Radhiyallahu anho* was watching it with interest. So he made a gesture that it should be taken to Sahl *Radhiyallahu anho* and so on. Thus, each one of the party died thirsty, each one wishing, even at the hour of death, that his brother Muslim should be served first. After the battle, Khalid bin Walid *Radhiyallahu anho* passed by their dead bodies and said, "I wish I could sacrifice my life for you!" (You held fast to your spirit of self-sacrifice, even at the hour of death). (*It-haaf*)

THIRTY FOUR

Abbas bin Dihqaan *Rahmatullah alaihe* says that he has never known anyone who departed from the world empty-handed and denuded of everything, as he was born, except for Sheikh Bishr bin Haafi *Rahmatullah alaihe*. When his hour of death drew near for him, a certain man came and asked him for help in his need. The Sheikh, lying in bed, stripped the upper garment from his body and gave it to him. He borrowed a garment from one of his friends, which he wore till his death. (*It-haaf*)

THIRTY FIVE

One can perhaps say such incidents of generosity were peculiar to our fore-fathers who lived in the early days of Islam, but a similar incident is reported of Maulana Al-Hajj Shah Abdur Rahim *Rahmatullah alaihe* of Raipur, who lived in quite recent times. The Sheikh was accustomed to distributing, among his pupils and others, anything that was presented to him as a gift, as soon as it was received. From time to time, he would lift his pillow and, if he found some money lying there (which had been presented by his friends and acquaintances), he used to say, "Here is something more," and distributed it among people. A few days before he passed away, the Sheikh distributed his garments among his disciples, and said to his successor in the spiritual line and his favourite follower Maulana Al-Haaji Shah Abdul Qadir, "Now, I shall borrow garments from you and wear them during the few days that are left of my life".

And, during the last days of his life, the Sheikh used to wear the garments lent to him by Shah Abdul Qadir *Rahmatullah alaihe*.

THIRTY SIX

Abdul Hasan Boo Shabkhi *Rahmatullah alaihe* was a reputed spiritual Divine. Once he called out to one of his pupils after he (the Sheikh) had entered the toilet, took off his shirt and handed it to him, saying, "Go and give this garments to such and such poor man". The student said, "Sir, could not you wait till you came out of the toilet?" The Sheikh said, "When I just entered the toilet, I thought of the poor man's need and it occurred to me that I had better give this garment to him. I was afraid, lest I should change my mind on coming out of the toilet". (*It-haaf*). It is prohibited to speak while one

is in the toilet, but the Sheikh's sense of mistrust of his own intention obliged him to give the garment away, without delay. Presumably the Sheikh had not undressed himself before talking to the student.

THIRTY SEVEN

Ameerul Mo'mineen Mahdi Rahmatullah alaihe had put Musaa bin Ja'far in prison, for fear of treason. One night, the Khalifah was reciting the Holy Qur'an in Tahajjud Salaat when he came to the following Verse of Surah Muhammad:

هَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَعْطُوا الرِّجَالَ كَفْرًا ۖ

Would you, then, if you were given the command, work corruption in the land and sever your ties of kinship? (Surah Muhammad : 22)

He began to weep and cry while reciting the Verse again and again. At long last, when he had finished Salaat, he sent for Rabie and told him to call Musaa bin Ja'far. Rabie went out and when he came back, accompanied by Musaa, the Khalifah was still weeping and reciting the Verse again and again. He said to Musaa bin Ja'far, "I was reciting this Verse when it struck me that I was unkind to you, my relative. Now, if you promise that you will not rise in revolt against my descendents, I can set you free". Musaa said, "Far be it from me that I entertain a thought of revolting against your descendents! Nor am I in such a position!" At this, Khalifah Mehdi said to his chamberlain, "Give this man three thousand gold pieces and send him away right now, at this hour of the night, lest I should change my mind later." (It-haaf)

THIRTY EIGHT

Ibne Abbas Radhiyallahu anho relates that, once, Imaam Hasan and Imaam Husain Radhiyallahu anhumah fell seriously ill. Ali and Fatimah Radhiyallahu anhumah took a vow that, after the recovery of their sons, they would fast for three days as an expression of their gratitude to Allah Ta'ala. Allah Ta'ala blessed their sons with health, so they started observing fasts in fulfilment of their vow. But there was no food in the house, nor money to buy food for Suhur (a light meal taken before dawn) or Iftaar, and the fasting began while

they were starving. In the morning, Ali *Radhiallah*o *anho* went to a Jew, Sham'un by name, and brought a bale of wool for spinning into yarn, in return for which the Jew promised to give them three Saa's (an Arabian measure) of barley corn as wages. On the first day of fasting, Fatimah *Radhiallah*o *anha* spun one third of the bale of wool, and the Jew gave them one Saa of barley. She ground the corn and baked five loaves of bread, one each for Ali, Fatimah, Hasan, Husain *Radhiallah*o *anhum* and Fizzah, the slave-maid.

When the fast was completed and Ali *Radhiallah*o *anho* came back from the Masjid after performing Maghrib Salaat, in congregation with *Rasulullah Sallallah*o *alaihe wasallam*, the family sat to dinner, all tired with the day's labour and famished with fasting. As soon as Ali *Radhiallah*o *anho* had taken a morsel of bread into his hand, there came the voice of a beggar from outside the door, saying, "O family of *Rasulullah Sallallah*o *alaihe wasallam*, I am a destitute beggar, give me something to eat. May Allah feed you with the delicious food of Jannah". Ali *Radhiallah*o *anho* did not take the morsel to his mouth and consulted Fatimah *Radhiallah*o *anha*, who said that the bread should be given to the beggar. So, they gave all the five loaves of bread to the beggar, and all the family remained without food. They also fasted on the following day and, on that day, Fatimah *Radhiallah*o *anha* spun another portion of the wool, for which the Jew gave them a Saa of barley which she ground into flour and again baked five loaves of bread. That evening, when Ali *Radhiallah*o *anho* came back from Masjid, after performing Maghrib Salaat, in congregation with *Rasulullah Sallallah*o *alaihe wasallam*, and the family sat to dinner, there came the voice of an orphan from outside the door, who asked for food and said that he was very poor and alone in the world. So, they gave all the five loaves of bread to the orphan and, themselves, went to bed after breaking their fast with water. They observed fast on the third day, too, and Fatimah *Radhiallah*o *anha* having spun the remaining wool into yarn, the Jew gave them one Saa of barley which she ground into flour and baked five loaves of bread. On that day when they sat to dinner, after observing Maghrib Salaat, there came from outside the door, the voice of a prisoner, who asked for help and said that he was in great distress. So they gave him all the five loaves of bread and they themselves again went to bed without food. On the fourth day, they were not fasting, but they had nothing to eat. Ali *Radhiallah*o *anho* took Hasan and Husain to meet *Rasulullah Sallallah*o *alaihe wasallam*. They could hardly walk, for, they had grown too weak

from starving for three days. *Rasulullah Sallallahu alaihe wasallam* said, "It pains me to see you suffering from want and misery. Let us go to *Fatimah*". *Rasulullah Sallallahu alaihe wasallam* then went to *Fatimah*, and saw that she was observing *Nafil Salaat*. Her eyes had sunk in, and her belly had drawn close to her back, from excessive starvation. *Rasulullah Sallallahu alaihe wasallam* took his daughter to his bosom and invoked Allah's Mercy for her and the family. At this, *Jibrael Alaihissalam* came with revelation of the following Verse of the Holy Qur'an:

وَيُطْعِمُونَ الْقُلُومَ عَلَى حُبِّهِمْ وَيُكْرِمُونَ الْأَوْلِيَاءَ وَكَرِهَهُمْ

And they feed with food the needy wretch, the orphan and the prisoner, for love of Him. (surah ad-Dahr: 8)

Jibrael Alaihissalam congratulated them, saying Allah *Ta'ala* was pleased with them (*Musamiraat II*). The Verses have already been quoted at No.34, in Chapter one of this book (part one). Allama *Suyuti Rahmatullah alaihe* writes in his book, '*Durre Manthur*': *Ibne Mardawaihe Rahmatullah alaihe* has related a Tradition of the same import, in an abridged form, in which he reports *Ibne Abbas Radhiyallahu anho* as saying that these Verses were revealed concerning *Ali* and *Fatimah*.

THIRTY NINE

Once, there lived a drunkard in a certain city who drank day and night, in company with his friends. Once he had arranged a party and all his friends were with him, waiting for the drinks to be served, when he gave four Dirhams to one of his slave-boys and told him to bring some fruit from the market, which he wanted to serve to his friends before the drinks. On the way to the market, the slave came across *Sheikh Mansur bin 'Ammar al-Basri Rahmatullah alaihe* who was sitting in company with his friends and followers. The *Sheikh* was exhorting people to give alms to a poor man. He said, in the course of his exhortation, "Whosoever gives four Dirhams as *Sadaqah* to this poor man, I shall supplicate Allah *Ta'ala* to fulfil four wishes of his." The slave-boy gave four Dirhams to the poor man and the *Sheikh* asked him to name his four wishes. The boy said, "I am a bondsman working under my master; I wish that he should set me free". The *Sheikh* said, "O Allah, grant him freedom from bondage!" The boy then said; "My second desire is that Allah

Ta'ala should grant me a good recompense for the four Dirhams that I have given away." The Sheikh prayed accordingly. The slave-boy said, "My third desire is that my master should be granted 'Taufeeq' (Divine Aid for the performance of virtues) to repent of his sins and that Allah *Ta'ala* should accept his repentance". The Sheikh supplicated Allah *Ta'ala* to grant him 'Taufeeq' to repent of his sins. The slave-boy said, "My last wish is that Allah *Ta'ala* should grant forgiveness to myself, to my master, to yourself and to all the people gathered here." The Sheikh supplicated Allah *Ta'ala* to grant forgiveness to all of them.

The slave-boy then went back to his master, with neither fruit nor Dirhams on him, saying to himself on the way, "The worst that he (his master) can do to me is to thrash me for taking this liberty." When he came home, his master was waiting for him and said, "You have taken too long." The slave-boy told him the whole story. The master, (owing to the benedictions of the Sheikh's supplications), instead of flying into a rage, asked the slave-boy what supplications were made by the Sheikh for him. The slave-boy said, "He prayed that I should be freed from the bondage of slavery". The master said "I set you free." The slave-boy said, "He prayed that, I should get a good recompense for the four Dirhams that I gave away." The master said, "I give you four thousand Dirhams as gift". The slave-boy said, he prayed that Allah *Ta'ala* should grant you Taufeeq to repent of your sins (drinking and other acts of lewdness and disobedience). The master said, "I repent of my sins." The slave-boy said, He prayed that Allah *Ta'ala* should grant forgiveness to you, to the Sheikh himself, to me and to all the people gathered there." The master said, "This, of course, is beyond my powers". That night, the master dreamt that he heard a voice saying, "You fulfilled three desires of your slave that lay within your power. Do you think that We shall not grant that which lies within Our Power? We forgive you, your slave, Mansur and all the people gathered there". (*It-haqf*)

FOUR

Abdul Wahhaab bin Abdul Hameed Thaqafi *Rahmatullah alaihe* relates that he once saw a bier being carried to the grave-yard by three men and a woman. There was no other person following the bier. The Sheikh joined them, himself lifting the side that she was supporting. They went to the burial-place, offered funeral prayers for the deceased and laid him to rest in the grave. After this, the

Sheikh asked the woman, who the deceased was, and she said that he was her son. The Sheikh then asked, "Was there no other male person in your neighbourhood who could have lifted the fourth corner of the bier, instead of you?" The woman replied, "There are a good many people living in our neighbourhood, but they did not follow the bier of my son, thinking him to be a mean and contemptible person. The Sheikh asked her, "Why they looked upon him as a contemptible person," and she said, "My poor son was a eunuch." The Sheikh was moved to pity for the unfortunate woman, took her home and gave her some Dirhams, clothes and wheat. That night, he dreamt that he saw a very handsome young man, whose face shone like the full moon, dressed in elegant white robes. The young man thanked the Sheikh, who asked him his name and the man replied, "I am the same eunuch whom you buried this morning. Allah Ta'ala had Mercy on me because I had suffered great humiliation in the world". (*It-haaf*)

FORTY ONE

Muhammad bin Sahl Bokhari *Rahmatullah alaihe* says: I was once travelling on the way to Makkah Mukarramah when I saw a Maghribi (a man from North-West Africa) riding a pony. In front of him, there walked another person who was making an announcement: "A longish leather-purse (worn round the waist in those times), containing valuables kept in trust for others, has been lost. Whoever tells me about it will have a reward of a hundred gold coins". On hearing the announcement, a lame person, who was in rags, came over to the Maghribi and asked, "What sort of purse was it? Can you give me some details?" The Maghribi gave him some details and said that it contained deposits of many people kept with him in trust. At this, the lame person said, addressing the people, "Is there a literate person among you?" I said that I could read and write. The man took us aside to a place and showed us a purse. The Maghribi went on to recount the things he had kept in the purse, namely, "Two items belonging to so and so, daughter of so and so, pawned for five hundred Dinaars; one set (of diamonds etc.) belonging to so and so, pawned for a hundred Dinaars.... and so on". As he named the things, I compared them with the contents of the purse. I found that all the valuables were there in the purse and the details given by the Maghribi tallied with what was recorded on the wrappings of the things. When the Maghribi had made sure that all his things were intact, the lame person gave him the purse. The

Maghribi then took out a hundred Dinaars from his own pocket and wanted to give the money to the poor man, who declined to take it and said, "If, in my view, this purse and its contents had been worth two bits of dry camel-dung, I might not have given it back to you. How can I accept a reward for finding you something which is not even worth camel-dung, in my estimation?" Saying this, the ragged man limped away and he did not even look at the hundred Dinaars piled up there. (*Musaamiraat*)

FORTY TWO

Once, there ruled over Bokhara a very cruel ruler who, one day, was riding a horse when he espied a mangy dog, shivering with cold. He was moved to tears and told one of his servants to take the dog to his house and care for it till he returned from the ride. Saying this, he went on his errand and came back in the evening. On coming home he called for the dog, had it tethered in the corner of his house, served it food and drink, and told his servants to massage its body with oil and cover it with blankets to protect it against the cold. Then he lit a fire to keep it warm and comfortable. Two days later, the ruler died. A saint, who was aware of the ruler's cruelty and his wrong-doings, saw him in a dream and asked him, "How did you fare (in the Reckoning)?" The ruler said, "I was made to stand before Allah Ta'ala who said to me, 'You were (like) a dog (in as much as you had cruel, beastly, inhuman ways) and We have granted you (forgiveness by virtue of your showing mercy) to a dog.' Then, Allah Ta'ala, in His infinite Mercy, took upon Himself the requital of all the cruelties and wrongs done by me to others." (*Musaamiraat*). Infinite is the Bounty of Allah Ta'ala and he is the Sovereign Lord of all who are generous to others! No one can attain to a true knowledge of the extent of His Magnanimity. He may, at will, grant salvation to a man, pleased with what might seem a small act of virtue. Therefore, one should seek His pleasure at all times, never regarding an act of virtue to be insignificant, for, a man never knows which of his deeds might please his Lord.

FORTY THREE

Abu Umar Damishqi *Rah.natullah alaihe* relates: We were a party of travellers going on a journey to Makkah Mukarramah in company with Sheikh Abu Abdullah bin Jaleel *Rahmatullah alaihe*. We had been travelling for many days, without having any food,

when we came upon a nomadic woman living in the desert. She was tending a she-goat. We asked her what her goat was worth, intending to buy it of her and cook it; she said that its price was fifty Dirhams. We asked her to do us a favour (in the form of a concession) and she said, "You can have it for five Dirhams". We said, "Are you mocking us? Tell us exactly what you are willing to accept for your she-goat. You have just said it's price is fifty Dirhams". She said, "By Allah, I am not mocking. You have just asked a favour of me and I wish I could give it to you as a gift; I am demanding five Dirhams because I need money badly". At this, Sheikh Ibne Jalaa *Rahmatullah alaihe* said to us, "How many Dirhams have you got in your possession, in total?" A count was made and the whole party was found to possess six hundred Dirhams in all. The Sheikh said, "Give all this money to the woman and let her keep her she-goat as well." We did as the Sheikh advised us to do and gave her all the money in our possession. After this incident we had a very pleasant journey, far beyond our expectations, through Allah Ta'ala's special favour. (*Musaamiraat*)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

'Glorified be Thou, our Lord, all praise be to Thee; There is none to be worshipped except Thee; we seek Thy Forgiveness and turn in repentance to Thee!'

FOITY FOUR

Once, Sheikh Ibrahim Bin Adhem *Rahmatullah alaihe* asked a certain person, "Do you aspire to be a friend of Allah?" The man replied, "Certainly," and the Sheikh said to him, "Turn your thoughts away from all things, worldly or other-worldly, and devote your whole hearted attention to Him, to the exclusion of everything else. Concentrate your thoughts on Allah Alone, so that He might turn His attention to you and choose you for His friend (Wali)". (*Raudh*) It occurs in a Sahih (Authentic) Hadith that Rasoolullah *Sallallahu alaihe wasallam* reported, Allah Ta'ala as saying: "If anyone comes to Me walking, I shall come to him running; and if anyone draws near to Me the length of a span, I shall draw near him one Ba'a i.e. the length of two arms.

FORTY FIVE

Once, a certain man presented a gift of five hundred Dirhams to Sheikh Junaid *Rahmatullah alaihe* of Baghdad and requested that the amount should be distributed among the Sheikh's students and disciples. The Sheikh said to him, "Do you possess any more Dirhams?" The man said that he had a lot of Dinaars in his possession. The Sheikh said, "Do you wish for increase in your wealth or, are you content with what you possess?" The man said that he desired an increase in his property. The Sheikh said, "Then, your need is greater than ours, for, we do not wish for an increase in what we possess in the world". Saying this, the Sheikh declined to accept the gift and gave the money back to him. (*Raudh*)

FORTY SIX

Once, Abu Dardaa *Radhiyallahu anho* was sitting in company with his students when his wife came and said to him, "You are sitting here with your students and we haven't got a pinch of flour left with us in the house". Abu Dardaa *Radhiyallahu anho* said to her, "Good lady, before us there is a valley hard to travel and only such people can traverse it successfully who travel light." Hearing this, his wife went away, satisfied with the reply, and did not complain any more about her needs. Abu Dardaa *Radhiyallahu anho* once said, "We have food and the rich also have food; we wear clothes and the rich also wear clothes. The rich people possess wealth, which exceeds their requirements, and they just see it without using it. We can also look at wealth (possessed by others) without using it. We are equal in this respect, but the rich will be required to render an account, on the Day of Resurrection, for holding extra wealth in their possession. We are free from Reckoning, for, we have nothing in our possession." He also said, on another occasion, "Our Brothers (in Islam) do not treat us fairly; they love us for the sake of Allah, but they keep away from us in the world. A Day is coming soon, when they will wish they had been like ourselves, but we shall not feel remorse for being unlike them" (*Raudh*)

FORTY SEVEN

A certain man came to a Sufi Sheikh and said, "Supplicate Allah to help me, for I am hard pressed for money and I have a large family to support." The Sheikh said to him, "When your family come

and tell you that they have neither bread nor flour with them, that will be the most opportune time for the acceptance of your supplication; and it will be more readily accepted than my Du'aa for you at this time. (*Raudh*) The Sheikh was quite right. People do not realize the value of supplications to Allah, nor do they believe its great value in their hearts. Great, indeed, is the value of supplication by a man crying unto Allah in distress, and such supplications are specially accepted by Allah. Allah *Ta'ala* says, in the Holy Qur'an:

أَن يُجِيبَ الْمُضْطَرَّ إِذَا تَمَّاهُ ..

Is not He (best) Who answereth the distressed one when he cries unto Him and removes the evil (Can such a One have any partners?) (an-Naml: 62)

A Hadith has it to the following effect: Someone asked Rasulullah *Sallallahu alaihe wasallam*, "Unto whom do you invite people?" to which he replied, "I invite people unto Allah, the One, Who grants you relief when you ask Him for help in the midst of a calamity that has befallen you; Who Alone sends back your riding-beast to you, when you cry unto Him for help, after it has escaped from you; Who causes your sustenance to be provided to you, when you ask Him for help while suffering from starvation." Suhaim *Rahmatullah alaihe* says: "We were sitting with Abdullah *Radhi-allaho anho* when a slave-girl came and said to her master (who was also sitting there), "Your horse has been affected by the evil eye". it is roaming about bewildered like a mad animal. Call in some wizard who knows a spell against the evil eye." Abdullah *Radhi-allaho anho* said to the master of the girl, "There is no need to send for the wizard. Just recite this supplication (Du'aa) four times and blow each time into the horse's right nostril; then recite it three times and blow each time into it's left nostril."

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ شِفِ أَنْتَ الشَّافِي لَا يَكْفِيكَ
الضَّرَّ إِلَّا أَنْتَ

There is nothing to worry about. Remove the harm, O Lord of mankind and heal; Thou Alone are the Healer. There is no one who removes the harm but Thou!

The man went away, came back after a short while, and said to Abdullah *Radhi-allaho anho*, "I did as you directed and my horse has

been cured. It is now eating food, passing urine and stools as usual". (*Durre Manthur*). One should firmly believe—and the stronger the belief the more beneficial it will be for one's worldly life and the Hereafter — that all good is bestowed upon man by Allah *Ta'ala* Alone; and that all harm to man is also decreed by Allah *Ta'ala* Who is One, Who has no partners, and Who is the Sovereign Lord. One should, therefore, ask Him alone for all that one needs, turn to Him alone for help in the midst of calamities. Indeed, the hearts of men are subservient to Him.

FORTY EIGHT

Once, a man presented a gift of ten thousand Dirhams to Sheikh Ibrahim bin Adhem *Rahmatullah alaihe*, who declined to accept it, saying, "Would you like to have my name deleted from the list of the poor ones of this Ummah, for ten thousand Dirhams? By Allah, I cannot bear to see myself excluded from the company of the 'Fuqara'. Ibne Adhem *Rahmatullah alaihe* also said once, "The men of the world are deceived; for, they seek joys and comforts in this world (which is by no means an abode of ease and comfort). If they knew that we (who have renounced this world) are, in reality, the 'kings' of this world, they would take up arms against us." Someone asked Sheikh Abdullah bin Mubarak *Rahmatullah alaihe*, "Who are (the genuine) men?" The Sheikh replied, "The Ulama". He was then asked, "Who are the 'Kings' of the world?" and the Sheikh replied, "The ascetics" (who are least concerned about worldly recognition). He was further asked, "Who are the foolish ones?" and the Sheikh replied, "Those who use 'Deen' (Religion) for worldly ends". Sheikh Zun-Noon al-Misri *Rahmatullah alaihe* says: "The ascetics are the 'Princes' of the Hereafter and they have attained a true knowledge of Allah." Gnostic Sheikh Abu Madian *Rahmatullah alaihe* says: "Kingship is of two kinds; there are kings who rule the cities and others who rule the hearts of men; it is actually the ascetics who are the 'Kings' of the world (who rule the hearts of men)." Some Ulama are of the opinion (Imaam Shafi'ee *Rahmatullah alaihe* being one of them) that: If someone leaves a will that such and such portion of his inheritance should be given to those who are the wisest of men, it should go to the ascetics who have renounced all worldly things (because they are genuinely the wisest of men). (*Raudh*)

FORTY NINE

Sheikh Abu Abdullah Harith bin Asad Muhasibi *Rahmatullah alaihe*, who was a great religious scholar and a renowned spiritualist, once admonished the Ulama inclined towards worldly gains thus: "They foolishly think that, as some of the Sahabah *Radhiyallahu anhum* possessed wealth, they are also justified in their efforts to hoard money. The fact is that, in so doing, they unknowingly fall a prey to Shaitan's beguilement. I say, "Woe to you, you fools! Shaitan has led you into the wrong notion that, as Abdur Rahman bin Auf *Radhiyallahu anho* possessed a lot of wealth, you, too, can hoard property! Shaitan prompts you to give such reasons in your own defence, so that he might ruin you. Indeed, it is a great accusation to say that the Sahabah hoarded money, thereby to attain worldly honour and glory; it amounts to slander and calumny against those illustrious personages. It is an act of sheer irreverence towards Rasulullah *Sallallahu alaihe wasallam*, and towards all the Nabis *alaihimussalam*, to say that lawful hoarding of money is better than going without it; it implies that you claim to know better than Rasulullah *Sallallahu alaihe wasallam*, who did not approve keeping money. It also means that you do not believe that Rasulullah *Sallallahu alaihe wasallam* was a true well-wisher of his Ummah, when he forbade hoarding of wealth. By the Lord of heavens! You give the lie to Rasulullah *Sallallahu alaihe wasallam*, by saying that lawful hoarding of wealth is preferable. Truly, Rasulullah *Sallallahu alaihe wasallam* was a great well-wisher of his Ummah, full of compassion for them, and most merciful towards them. You imbecile, don't you know that Abdur Rahman bin Auf *Radhiyallahu anho* would be held back, while the poor ones among the Muhajireen are allowed entry into Jannah, owing to his accounting for his wealth, despite his multifarious merits and excellencies --- his piety, his various favours to the Ummah, his generosity in spending for the cause of Allah, his companionship with Rasulullah *Sallallahu alaihe wasallam* and his being one of the fortunate ten foretold entry into Jannah (the Ashrah Mubash sharah). Then, where do we stand; we, who are prone to worldly temptations, engrossed in worldly pursuits? I am amazed, indeed, at a person who devours forbidden and doubtful property, eats out of the dross and filth of the people (money given to him as Sadaqah), follows his lusts and passions, adores the attractions of the world, takes pride in worldly riches, and yet compares his own state with that of Abdur Rahman bin Auf *Radhiyallahu anho*, to justify his own passion for the world.

Allamah Muhasibi *Rahmatullah alaihe*, after relating some of the best incidents from the lives of Sahabah, goes on to say, "The Sahabah loved humility; they never feared poverty, had perfect trust in Allah *Ta'ala* as their Sustainer and Nourisher; were pleased with whatever Allah *Ta'ala* had decreed for them, bore afflictions patiently; took joy in trials as a means of bringing them nearer to Allah; bowed in gratitude to Allah in prosperity; were patient in poverty; praised Allah *Ta'ala* in pleasant circumstances; were humble in their behaviour towards others, preferred others to themselves in all circumstances; and, when they were tried with adversity or indigence, welcomed it with smiling faces, calling it the way of living of the righteous. Now you should swear and tell me if you are like them in any respect." You do not resemble them in the least! Your way of living is in sharp contrast with theirs. You become disobedient in affluence and prosperity, too engrossed in enjoying riches to bow in gratitude to Allah for His bounties, and you despair of Allah's help in adversity; when a calamity befalls you, you fret and fume from lack of patience, nor for a moment accept the will of Allah. You bear malice towards the poor and frown upon the lowly and the humble. You amass wealth so that you may live sumptuously in the world, indulge in lustful pleasures, fulfil your sensual desires and take joy in its beauty and adornments. The Sahabah *Radhiyallahu anhum* avoided the lawful pleasures of the world more assiduously than you shun forbidden (*Haraam*) things and prominent sins (*Kabaa'ir*). They considered minor lapses from virtue more grievous than you regard your most unlawful and abominable acts. I wish your more lawfully earned wealth were as pure as the money regarded by 'Sahabah' to be 'doubtful' (the lawfulness whereof was suspected), and you feel afraid of evil consequence of your sins as they feared the non-acceptance of their virtuous deeds. I wish your fasts were as rewarding as their normal days when they were not fasting. (For even when they were not observing fast, they did so far winning the pleasure of Allah and not from any personal motive, for which they earned blessings from Allah *Ta'ala*)."

"I wish your wakeful nights were as full of blessings as their nights spent in sleep; I wish all the virtues of your life could equal one act of virtue performed by one of them. Better far would it have been for you, if you had contented yourselves with as much of the world as suffices a traveller to last him through the journey! If you only could take heed from the sad plight of the worldly men and imagine how they would be detained for Reckoning on the Day of

Resurrection! If you had taken heed, you could have entered Jannah before everybody else, in company with Rasulullah *Sallallahu alaihe wasallam*, nor would you be detained for a prolonged reckoning on that Day. For, Rasulullah *Sallallahu alaihe wasallam* once said, "The poor ones of my Ummah will enter Jannah five hundred years before the rich". (*Raudh*)

FIFTY

Sheikh Abdul Wahid Bin Zaid Rahmatullah *alaihe* who was a well-known spiritual leader of the Chishti Order of Sufis, has narrated the following story: Once we were sailing in a boat when a storm blew our boat to an island, where we landed and saw a man engaged in idol-worship. We said to him, "Whom do you worship," and he pointed towards the idol. We said, "You have moulded your god with your own hands! Our Lord whom we worship is the Creator of all things. Hand-made idols are not worthy of worship". The man asked, "Whom do you worship?" We replied, "We worship Allah, the Sacred Being Whose Throne (*Arsh*) is above the heavens, Who controls the affairs of the world. Whose Majesty and Glory transcend everything." The man said, "How did you come to know of Him?" We said, "Our Lord sent us His Apostle (Rasul) who was noble of birth and most excellent of character; This Rasul taught us all these things." He said, "Where is that Rasul now?" We said, "After conveying the message of his Lord, his obligation was fulfilled and our Lord called him back to Him, so that He might grant him good recompense and reward him for conveying His message completely and properly." The man said, "Did your Rasul leave behind any signs of his Apostleship (any source of guidance) for you?" We said, "He left for us the Word of Allah, the Holy Qur'an. The man asked to be shown the Book and we placed the Holy Qur'an before him. He said that he did not know how to read and requested us to recite from the Book. We recited a Surah from the Qur'an, to which he listened, with tears falling from his eyes. After we had recited it up to the last Verse, he said, "It is due from us to Him Who revealed this Book that we should never disobey His Commandments". After this, he accepted Islam and we taught him the fundamentals of Islam and some of the Commandments of Allah *Ta'ala*. We also taught him a few Surahs of the Holy Qur'an. At night-fall, when we were preparing to go to bed, after observing 'Ishaa Salaat,' the man said, "Does your Lord also sleep?" We said, "He is the Alive, the Eternal, neither slumber nor sleep overtakes Him." (*al-Baqarah: 255*). He

then said, "How impudent of you to sleep while your Lord is Awake!". We were amazed at his words.

When we were going to leave the island, the man asked us to take him with us, saying that he wished to learn more of the new Faith. We took him on board and our boat sailed back to the city of Abadaan. On reaching there, I said to my friends, "Let us make contribution for our newly converted brother, for he must be needing money for his provision". We collected some Dirhams and presented the money to him. He asked, "What is this?" and we told him that it was something to help him in his needs. He recited, 'La Ilaha Illallah' and said, "You have shown me a Path, which you are not following yourselves. I lived in an island and worshipped an idol, instead of worshiping Allah and still, He did not destroy me, nor let me die of hunger, though I did not know Him. How can He destroy me now, that I know Him (and worship Him!)". Three days later, we were told that he was on his death-bed and his last hour had drawn near. We visited him and asked him if he had any wish. He replied, "He Who sent you to the island for my 'Hidayat' (guidance) has fulfilled all my wishes".

As we sat there, I (Abdul Wahid) dozed off and dreamt that I saw a green and pleasant garden, in which there stood a magnificent domed building. A Throne was laid in a room of the building, on which there sat a most beautiful damsel, the like of whom, in beauty, I had never seen before. She was saying, "O, send him to me soon, I beseech you in the name of Allah; I am so fond of him that I cannot bear to be separated from him any more. I woke up and saw that his soul had departed from the body. We washed him, shrouded him and laid him to rest in the grave, after offering his funeral prayers. That night I saw the same garden and the same dome in a dream, with the same beautiful maid reclining on the throne, while I saw the man reciting this Verse:

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ

The angels enter unto them from every gate, saying: 'Peace be unto you (glad tidings of being protected against all manner of affliction), because you persevered (held fast to Deen)! Ah! Passing sweet will be the sequel of (Heavenly) Home. (ar-Ra'd: 23:24). (Raudh)

These are the miraculous manifestations of Allah's Infinite Bounty and His Forgiveness! The man spent his life in worshipping an idol but, when his hour of death drew near, Allah Ta'ala raised a storm to blow a boat to the island and, thus, the man was granted eternal Heavenly bliss through the guidance of the people on board.

اللَّهُ لَا مَانِعَ لِمَا عَظَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ

"O Sovereign Lord of the Universe! No one can withhold what thou givest, nor can anyone give what thou with holdest."

FIFTY ONE

Sheikh Maalik Bin Dinar Rahmatullah alaihe was once walking through the streets of Basrah when he came across a guadly dressed slave-girl, puffed with pride and attended by her servants and slave-boys, with the air of pampered slave-girls of princes and kings. The Sheikh said to her, in a loud voice, "Little maid, doesn't your master want to sell you?". The question touched her to the quick, and she said, in the bewilderment of wounded pride, "Olc man, could you repeat your words". The Sheikh said, "I say: would your master like to sell you?" The maid said, "Even if he were to sel me, could a pauper like you pay my price?" The Sheikh said, "Certainly, and I can buy a slave-girl even better than yourself". At this, she laughed and told her attendants to catch hold of the Sheikh and let him accompany her (for, she said, he would have a bit of fun; at his expense).

So Maalik Rahmatullah alaihe was taken by them to their house. On reaching home, when the slave-girl told her master all that had passed between herself and the Sheikh, the master laughed heartily and then desired that the poor man (the Sheikh) be brought before him. As soon as Mallik Rahmatullah alaihe appeared before him, the rich man was struck with sudden awe. He asked the Sheikh, "What do you want?" And the Sheikh replied, "I want to buy your slave-girl." The man said, "Can you pay what she is worth?" The Sheikh said, "In my estimation, she is worth two date-stones." At this, the whole company laughed. The man asked on what basis do you set this price for the maid?" The Sheikh replied, "She has many defects" The man asked, "What are they?" and the Sheikh replied, "If your slave-girl does not perfume her body, it will give off offensive odours; if she does not clean her teeth, her mouth will have a foul

smell; if she does not oil or comb her hair, she will look dishevelled, her hair will become lousy (and foul-smelling); in a few years time, her youth will be gone and all her charm will be lost; she has menses, passes urine and stools and all manner of filthy secretions come out of her body. She is moody, suffers from misfortunes, is so selfish that she makes pretence of loving you for her own ends; saying that she loves you, though she loves the life of ease and comforts that she is enjoying with you. (Should she come to harm through you, she would complain and forget all her claims of love). Most fickle is she, in her love, most insincere and betraying, untrue to her words and false in her claims of love. If you send her away or die earlier, she will go to someone else and there make tall claims of loving him most passionately.

"I have a slave-girl, who far excels your maid in beauty, and is, much, easier to possess. She has been created from the essence of camphor mixed with musk and saffron; she is appalled in heavenly light (Noor) and ornamented with pearls, if she were to talk to a dead man, he would come back to life. If she were to uncover her wrist in this world, the sun would look dark in comparison and its radiance would be eclipsed. If she were but to step into a dark room, she would illuminate it with her presence. If she were to come into this world, with all her beauty and adornments, she would fill it with fragrance and Divine radiance. She has been nursed and brought up in gardens of musk and saffron, has been playing and swinging on boughs (of trees) made from red rubies and coral-stone, has been living in pavilions, surrounded by all manners of bounties. She has been nourished on the water from 'Tasneem' (a rivulet in Jannah). She never breaks promises, never betrays the one she loves, nor changes her loyalties."

Thus, after recounting some of the qualities of the "houri" of Jannah, the Sheikh asked, "Tell me, now, which of the two maids is worth aspiring for?" 'All the men gathered there said, with one voice, "It is, of course, the one you have described, whom one should try to possess." The Sheikh said, "This beautiful maid can be had for just a nominal price, which everybody can pay at all times and in all circumstances. On being asked what its price was, Maalik *Rahmatullah alaihe* said, "A damsel of such extraordinary merit and excellence can be had in return for small acts of devotion: snatch a few brief moments at night for standing in devotions, observing (at least) two Raka'at of Tahajjud Salaat, with the purest motive of

winning His pleasure; when you sit down to dinner, remember also a poor, needy fellow man (let him share your meal); let your desires be subservient to the pleasure of Allah; remove from the road anything harmful to the wayfarer (a thorn, a piece of brick); lead a simple, contented life; turn your thoughts away from this world, which is the abode of deception, and concentrate whole-heartedly on the Eternal Abode of Hereafter. If you persevere in these acts of virtue, you will not only live honourably in this world, but will also have no anxiety in the life Hereafter and be raised to positions of honour and high status, living forever in Jannah (the abode-of Eternal Bounties) in the blessed vicinity of Allah Ta'ala, the Lord of Eternal Might.'

At this, the rich man said to his slave-girl, "Did you listen to what the Sheikh said? Do you believe it to be true?" She replied, "He has certainly spoken the truth, has admonished us in good faith and given us good counsel". The master said, "I set you free, then, and give you such and such amount of my property as a parting gift." He also freed all his slaves, bestowing upon each of them a considerable amount of his property, and gave away, as Sadaqah for the cause of Allah, his house and all the effects therein. He stripped the costly clothes from his body, giving them away as Sadaqah, and wrapped himself in the coarse, rough curtain cloth which he tore off his house-door. The slave-girl said, "My Lord, I, too, would like to follow your way of life, for, there is no charm left for me in the sensuous joys of life." And she also gave away, in Sadaqah, all her clothes, ornaments and valuables as well as her house-hold effects and property. She put on a dress of coarse cloth and entered upon a new life of austerities along with her master. Maalik *Rahmatullah alaihe* took leave of them, supplicating Allah's blessings for them. The two of them, master and slave-girl, abandoned their sensuous joys, renounced the luxuries of the world and devoted their life to the worship of Allah, persevering in devotions till they passed away to the Mercy of Allah Ta'ala. May Allah bless them with Forgiveness, and bless us, too, with them! (*Raudh*)

FIFTY TWO

Jafar bin Sulaiman *Rahmatullah alaihe* has related the following anecdote from the life of Sheikh Maalik Bin Dinar:

"I was once walking in the company of Sheikh Maalik Bin Dinar *Rahmatullah alaihe* through a street in Basrah when we

came upon a half-constructed magnificent palace, beside which sat a handsome young man, giving instructions to the masons and pointing out to them the details of his proposed design. When the Sheikh saw him, he said, "What a handsome youth engaged in such a frivolous pursuit! How deeply engrossed he is in constructing a palace for himself! I am inclined to supplicate Allah *Ta'ala* to extricate him from this vain pursuit and to make him a true and devout servant of Allah. I wish that he were among the youth who would go to Jannah! Ja'far, let us go and talk to him." So, we went across to the young man and greeted him with 'Assalam-o-Alaikum'. He returned our greetings, but did not, at first, recognize Maalik, though he was acquainted with the Sheikh. After a while, recognizing Maalik, he stood up from his seat, out of respect for him. The young man then asked the Sheikh why he had condescended to visit him, and the Sheikh asked, "How much money do you propose to spend on the construction of this palace?" The youth replied, "A hundred thousand Dirhams". Maalik *Rahmatullah alaihe* said, "Can you give me the hundred thousand Dirhams, in return for which I can promise to get you a magnificent palace in Jannah, far excelling the one planned by you, a palace attended by numerous slaves and servants with pavilions and domes made from red rubies and studded with precious jewels; a palace of which the soil is saffron and the mortar is of strong-scented musk, with fragrance wafted all around. This palace will not be constructed by the masons, but Allah *Ta'ala* will say, 'Let there be a palace and it will be erected forthwith.' The youth said, "Let me think a while; if you could give me a day's respite and deign to come tomorrow morning, I would tell you my decision then."

At this, Maalik *Rahmatullah alaihe* went home and, all night long, remained lost in concern, worrying for the young man. In the last hours of the night, he wept and cried unto Allah in great humility, invoking Allah's Mercy for the young man. Next morning, we went again to the young man's house and found him standing at the gate, waiting for us. He was greatly pleased to see Maalik *Rahmatullah alaihe* and, on the Sheikh asking him for his decision, he said, "Are you sure; you can get me the palace promised by you yesterday?" Maalik *Rahmatullah alaihe* said, "Certainly", whereupon the youth placed before us the bags containing a hundred thousand Dirhams. He then brought a piece of paper, some ink and a pen, and Maalik *Rahmatullah alaihe* wrote on it, 'In the name of Allah, the Beneficent, the Merciful, I, Maalik bin Dinar, do hereby undertake to obtain such and such palace (here, he mentioned the details given

above) from Allah Ta'ala, for Mr. so and so (naming the youth), in return for the palace designed by him but left unfinished. I, rather, put myself under obligation to obtain for him a far better palace than the one described above, built in pleasant shades in the vicinity of Allah Ta'ala.'

The Sheikh gave the document to the young man and we came back home with a hundred thousand Dirhams. In the evening, Maalik *Rahmatullah alaihe* had distributed the entire amount among the poor and not a single Dirham was left with him to buy him food for the night.

Hardly forty days after this incident, Maalik *Rahmatullah alaihe* found a piece of paper lying in the niche of his Masjid one morning, after he had concluded his Fajr Salaat. It was the same document that the Sheikh had written for the young man. On the back of the paper, there was an inscription (though no ink had been used) reading, 'Allah Ta'ala has absolved Maalik bin Dinar from his obligation towards the young man. We have granted him the palace you undertook to obtain for him, and seventy times more!' Maalik *Rahmatullah alaihe* was surprised to read the inscription, and when we went to the young man's house we saw a black spot on the house-gate (signifying a bereavement) and also heard the wailings of the mourners. We were told that the young man had died the day before. We asked the people to tell us who had washed and shrouded the deceased and they sent for the man. When the man came we asked him to tell us, in detail, how he had washed and shrouded the deceased and he said, "The young man gave me a piece of paper before his death, and told me to put it inside his shroud after washing him. I did as he had directed me and put the paper on his breast under the shroud". At this, Maalik *Rahmatullah alaihe* showed him the document he had brought with him, upon seeing which the man exclaimed! "By Him, Who caused him to die, this is the very piece of paper I put inside his shroud." Seeing this, another young man stood up and said to Maalik, "Write for me a similar document, in return for two hundred thousand Dirhams". But the Sheikh said, "It cannot be the time for that is gone. Allah Ta'ala brings to pass what he wills". Afterwards, whenever Maalik *Rahmatullah alaihe* mentioned that youth, he was moved to tears and invoked Allah's Mercy for him. (*Raudh*)

Very often, it so happens that the 'Walis' (*Saints*) say something in their moods of spiritual ecstasy and Allah Ta'ala, in His Infinite

Mercy, justifies their statements. Rasulullah *Sallallahu alaihe wasallam* is reported to have said, in a Hadith to a similar effect: "There are many, covered with dust and with dishevelled hair, whom people would turn away from their doors, whom men never heed, but if they were to swear by Allah, Allah Ta'ala would stand by them." (*Sahih Muslim*)

FIFTY THREE

Muhammad bin Sammeak *Rahmatullah alaihe* relates: "Musaa Bin Muhammad Bin Sulaiman Alhashimi was a nobleman of the Banu Umayyah clan who had been brought up in affluent circumstances, engaging himself in eating, drinking and merrymaking, having most elegant clothes to wear and indulging in all kinds of lusts and sensual pleasures. Himself a handsome young man with a moon-like face, he lived in a palace enjoying the company of beautiful women and men, far away from the worries and cares of the world. Allah Ta'ala had showered upon him all kinds of bounties and favours; his annual income amounted to three hundred three thousand (303,000) Dinars which he spent on pastimes and lustful pursuits. He lived in a lofty mansion, with windows on one side, opening out to the main road; he would sit beside one of these and watch the wayfarers walking outside. There were windows, on the other side of the building, that opened out to a beautiful garden from which cool and fresh breezes blew, laden with sweet fragrance of flowers. In the middle of his palace, there stood a domed pavilion of ivory, studded with nails of silver and burnished with gold. The young Hashmi sat in this pleasure-dome, with a gemstudded turban tied round his head, reclining on a throne covered with jewelled brocade, in company with his close friends and companions, while his attendants stood at a respectable distance, awaiting his orders. In front of the pavilion sat a company of dancers and singing girls; whenever he wanted to listen to music, he just glanced at the guitar, the singers came forward and began to sing songs and play the instruments. When he wanted the music to stop, he pointed to the instruments and the music stopped. These merriments went on till late at night until sleep overpowered him. When he was intoxicated with excessive drinking, his friends went away and he retired to his private apartment, with any girl that pleased his fancy. He spent his evenings playing chess and dice. Nobody ever talked to him of matters painful or concerning death or diseases. His parties were devoted to merrymaking, amusing anecdotes were related and jokes

and pleasantries went round. Each day, people brought to him rich varieties of rarest perfumes from all over the country and nice vases of sweet-smelling flowers were presented to him.

The chieftain spent twenty seven years of his life in such luxuries and pastimes. One night, when sitting as usual, in his pavilion, he heard a sweet voice coming from a distant place; unlike the voice of his own singers, but most melodious and charming, which made him restless. He ordered the music to stop and leant out of the window to listen attentively to the voice. The voice floated on the air for some time, then silence fell and then it became audible again. The chieftain ordered his servants to fetch the man responsible for these charming tones. While their master continued to drink wine, the servants tracked the voice to a thin and lean young man, weak in body, pale in face, with parched lips and dishevelled hair, his belly drawn close to his back, dressed in two rags that just covered his nakedness, standing in Salaat before Allah Ta'ala and reciting from the Holy Qur'an. They caught hold of the man, without even telling him why, took him out of the Masjid into the palace and presented him to their master; saying, 'Here is the person you wanted, sir'. The chieftain, who was now dead-drunk and not in his proper senses, asked, 'Who is this man?' and they told him that he was the one whose voice he had heard a few moments ago. He asked them where they had found the man and they said that he was offering Salaat in a Masjid and reciting from the Holy Qur'an. The chieftain then asked the ragged young man what he was reciting and he began to recite, beginning with:

إِنَّ الْبِرَّ لَإِنَّ قَوْمِيهِمْ
مَنْ كُنْجِي تَتَوَدَّ وَتَقْدِرُ عَلَيْهِمْ
عَيْنَا رَبِّهِ بِالْمَقْرِبَةِ

I seek refuge in Allah, against Shaitan, the outcast. Lo! The righteous verily are in delight (of Jannah); On couches, gazing (at the wonders of Jannah). Thou wilt know in their faces the radiance of delight. They will be given to drink a pure wine, sealed, whose seal is musk. For this, let (all) those strive who vie with one another to achieve the bliss (of Jannah). (As this bliss can only be achieved as a recompense for good deeds, let them try to excel one another in the performance of good deeds). And, (that wine) is mixed with the water of 'Tasneem,' a spring whence those, brought near to Allah, drink.

(the drink served to the righteous will be seasoned with the water of Tasneem, which is a speciality, meant only for those brought near to Allah (Maqarraboon), who will have it in its pure undiluted form). (Tatfeef: 22 - 28)

The ragged man then said to the chieftain, "O you who have been deceived! Your palace, your pavilion and your couches cannot compare with those:

عَلَى سُرُورٍ مَرْصُورَةٍ مُنَكِّينَ عَلَيْهَا مَجْلِيلِينَ

Raised couches (of Jannah); (al-Waaqi'ah: 34). Couches lined with silk brocade. (ar-Rahman: 54)

مُنَكِّينَ عَلَى رُقُودٍ خُضْرٍ عَبَقَرِيٍّ حَسَنٍ

Green cushions and carpet of the fairest pattern. (ar-Rahman:

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

(While reclining on these couches, the Jannati will see) 'Two gardens wherein are two fountains flowing. (ar-Rahman: 46 - 50)

فِيهِمَا مِنْ كُلِّ نَاقَةٍ زَوْجَانِ

Wherein (in these two gardens) is every kind of fruit in pairs (each kind of fruit having two different tastes). (ar-Rahman: 52)

فَالْأَمْرُ كَثِيرٌ وَلَا مَقْطُوعٌ وَلَا مَمْنُوعٌ

(The fruit of these gardens) 'is neither exhausted nor forbidden' (al-Waaqi'ah: 33). (Unlike the gardens of this world, of which not everybody is allowed to eat)!

The man went on to recite Verses from the Holy Qur'an comparing Jannah and the circumstances of its inhabitants, with those describing Jahannam and the circumstances of the Jahannamis, thus:

Then he will be in a blissful state, in a high Garden (Jannah)'. (al-Haaqqah: 21-22).

فِي جَنَّاتٍ عَالِيَةٍ ۖ لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۚ فِيهَا عَيْنٌ جَارِيَةٌ ۚ وَفِيهَا سُرُرٌ مَرْفُوعَةٌ ۚ وَأَكْوَابٌ مُنَمَّرَةٌ ۚ وَأَنْتَافِقُ مَضْجُوعَةٌ ۚ وَأَنْتَافِقُ مَبْنُوعَةٌ ۚ

In lofty Gardens (Jannah) where they hear no idle speech, wherein is a gushing spring, wherein are couches raised, and goblets set at hand, and cushions arranged, and silken carpets spread (on all

sides, all seats being alike, without discrimination). (al-Ghashiyah 10 - 16) Lo! The righteous will be amid shade and fountains. (al-Mursilaat: 41)

اَكْلَهُمْ دَامًا وَظِلُّهُمُ الَّذِي اَنْقَرُوا وَعُقْبَى الْكَافِرِينَ اَكْاُ ۝

It's food (the food of Jannah) is everlasting, (is not exhausted), and it's shade; (also) this is the reward of those who are righteous, while the reward (the final fate) of the Kaafirs (Non-Believers) is Jahannam. (ar-Ra'd: 35)

اِنَّ الْجَنَّةِيْنَ فِيْ عَذَابٍ مُّتَحَدٍۭ ۚ لَا يَفْرَجُهُمْ عَنْهَا وَهُمْ فِيْهَا مُبْلِسُوْنَ ۝

Lo! The guilty are perpetually in the torment of Jahannam, it will not be relaxed for them, and they will live therein given to despair). (az-Zukhruf: 74-75)

اِنَّ الْجَنَّةِيْنَ فِيْ ضَلٰلٍۭ وَّسُعُرٍۭ ۚ يَوْمَ يُصْبَرُنَ فِي الْاَلْرِ عَلَى وُجُوْهِهِمْ ذُقُوْا اَمِّنْ سَعَرَ ۝

Lo! The guilty are in error and madness (sheer folly) (They will be disillusioned) on the Day when they are dragged into the Fire, upon their-faces (and it is said, unto them): Feel the touch of Hell (Jahannam). (al-Qamar: 47-48)

فِيْ سَمُوْمٍ وَّحَيْثُوْرٍ ۚ وَظِلٍّۭ رِّنْ مَّصْمُوْمٍ ۝

(The Jahannamis will be) in scorching wind, scalding water and shadow of black smoke (al-Waaqi'ah: 42-43)

يَبْتَغُوْنَ اَنْ يَّوَدَّ الْجَحِيْمُ اَنْ يَّوَدَّ مِنْ عَذَابٍ يَوْمَئِذٍۭ بِبَنِيْهِ ۚ وَصَاحِبَتِهٖ ۚ وَابْنَتُهٗ ۚ وَقَعِيْلَتِهٖ الَّتِي تَكُوْنُ ۚ وَفِي الْاَرْضِ جَمِيْعًا ۚ ثُمَّ يُنْفِخُ فِيْ سَافِرٍۭ ۚ كُلًّا اِنَّهَا لَطٰلٍۭ ۚ نَزَّاعَةٌ اِلَی الْقَوٰى ۚ تَدْعُوْا اَمِّنْ ۚ اَدْبُرُوْا تَوَلَّوْا ۚ وَجَمْعٌۭ قَاوَمٌ ۝

The guilty man will long to ransom himself from the Punishment of that Day at the price of his children, and his spouse and his brother and his kin that harboured him; and all that are in the earth, if then it might deliver him. But nay (it never can be)! For lo! It is the Fire of Jahannam, plucking out his being) eager to roast him; It calls him who turned and fled (from truth in the life of the world) and hoarded wealth (unlawfully) and withheld it (put it away). (al-Ma'aarij: 11-18).

وَعَلَيْهِمْ غَضَبٌۭ وَلَهُمْ عَذَابٌ شَدِيْدٌ ۝

And wrath (of Allah) is upon them and theirs will be a severe punishment. (as-Shuraa: 16).

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ دُمَاهُمْ بِشَرِّ مَا كَانُوا يَعْمَلُونَ ۝

They will wish to come forth from the Fire, but they will not come forth. (al-Maaidah: 37)

When the man had thus recited a good many Verses, about Jannah and Jahannam, the Hashmi chief rose from his seat and embraced him, weeping and crying most bitterly. He told his friends to go away and, himself went out, with the poor man, to the courtyard of his palace, where he sat on a rug and wept and cried with deep remorse over his past youth, while the Fageer sat there till dawn admonishing him to repent and exhorting him to start a life of piety. The Hashmi then repented deeply of his sins, before the poor man, and made a covenant with Allah *Ta'ala* that he would sin no more. In the morning, he made public repentance, in the presence of his friends and other people, and sat in a corner of the Maajid, leading a life of devotions and holy seclusion. He gave away, as Sadaqah, all the assets of his house, distributed all his belongings among the poor, dismissed all his servants, set free most of his slave-boys and slave-girls, sold others and spent the money received, in return, for the cause of Allah *Ta'ala*. He made full requital of all the wrongs done to others and paid all that was due from him to the people, returned all things, he had taken wrongly and forcibly, to their owners. Then, he entered upon a life of austerity, wearing coarse cloth and eating plain barley bread. He stood all night in Naf1 Salaat and fasted by day and began to lead a life of self-mortifying austerities. So much so, that the saints and spiritual Sheikhs of his times came to visit him and advised him not to chastise himself so severely, saying, "Take pity on yourself; Allah *Ta'ala* is Most Merciful and His Bounty is beyond our estimation. He grants bounteous rewards for little pains." But he would reply, "My friends, you do not know how much I sinned against my Lord, day and night. I defied His commandments. I indulged in most heinous crimes," and he would then weep profusely.

The chieftain then undertook a journey for Hajj, travelling all the way on foot, dressed in coarse cloth, with a cup and a small bag of provisions. He reached Makkah, performed Hajj, and stayed there afterwards, till his death. May Allah grant him His bounteous blessings! During his stay in Makkah Mukarramah, the chieftain used to go to Hateem by night and spend the whole night whimper-

ing, weeping and crying unto Allah. He would say in the course of his invocation, "O Allah! Many an hour of night have I spent in utter heedlessness, never for a moment remembering Thee! I defied Thee, my Lord, by disobeying Thee and by transgressing Thy commandments! My Allah, all my virtues have been lost! The opportunity to do good has been wasted away! I am left with a burden of sins laid on my back! Ah! Woe is me! What shall I do on the Day when I shall be made to stand before Thee (for Reckoning, after death). Ah! Most Woeful for me, will be the Day, when my Book of deeds shall be unrolled! What a shame for me to find my scroll replete with sins! O Allah! I feel Thy wrath descending upon me now! O Allah, Thy Wrath is my damnation. O Allah, Thou showered Thy blessings and bounties upon me, but I turned away from Thee, like a most ungrateful slave, defying commandments, thus incurring Thy Wrath! O Allah, Thou was ever watching over me (while I sinned most shamefacedly) and forbearing to punish me! O Allah, where else can I find shelter, except in Thee! O whither can I flee! Thou Alone are my Resort, Thee Alone I beseech in my misery! Whom should I implore but Thee? Whose clemency shall I trust but Thine! O Allah, O Most Merciful Lord, I feel ashamed to ask Thee for Jannah; I implore Thee, My Lord, invoking Thy Infinite Mercy, Thy all-embracing Magnanimity, Thy Vast Bounty, to have mercy on me and grant forgiveness to me!

وَإِنَّكَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْغُفْرَةِ

For, Thou alone are the Lord of Righteousness, and the Lord of Forgiveness".

FIFTY FOUR

Khalifah Haroon Rashid Rahmatullah alaihe had a son, about sixteen years of age, who used to associate frequently with the ascetics and spiritual leaders of those times. He would often go to the graveyard, sit by the graves and say, "There was a time when you inhabited this world and you were its masters. But the world did not protect you and you ended up in graves. Would that I knew what you are experiencing now! I wish I knew what you said in reply to the questions that were asked of you!" He used to recite this couplet very often:

تَرَوْعَيَّ الْجَنَائِزَ كُلَّ يَوْمٍ وَيَحْزُنُنِي بُكَاءُ السَّائِحَاتِ

"The funerals frighten me everyday, and wailings of the female-mourners make me sad."

One day, the young boy came to the court of his father, Haroon Rasheed, while he was sitting in company with his viziers, lords and noblemen. The boy was dressed in simple clothes, with a turban on his head; when the courtiers saw him in this condition, they said, "The ways of this mad boy are a disgrace to the Amir-ul-Mo'mineen, in the sight of the kings; if he could admonish him, the boy might give up his foolish habits." The Khalifah heard this and said to his son, "My dear son, you have disgraced me in the sight of the kings". At this, the boy did not say a word (to his father), but called out to a bird sitting nearby, "O bird, I ask you, in the name of Him Who created you, to come and sit on my hand," whereupon the bird flew across to him and perched on his hand. The boy then told it to fly away and it flew back to perch as before. After this, he said to his father, "My dear father, as a matter of fact, it is your attachment of the world that is a disgrace to me. I have made up my mind to part from you". And, saying this, the boy went away, taking only the Qur'an with him. When he went to take leave from his mother, she gave him a precious ring (so that he might sell it and use the money in case of need). The boy then went to Basrah, to work among the labourers. He accepted employment only on Saturdays, using his day's wages for seven days, spending a Danaq (One sixth Dirham) each day.

The remaining story has been related by Abu Aamir Basri *Rahmatullah alaihe*, who says, "Once a wall of my house collapsed and I needed a mason to rebuild it. Somebody told me that there was a young boy who did the work of a mason and I went looking for him. Outside the city, I saw a handsome young boy sitting on the ground and reciting the Holy Qur'an with a bag lying beside him. I asked him if he would like to work as a labourer and he said, 'Certainly; we have been created to toil and labour. What work would you want me to do?' I said that I needed a mason to do some construction. He said, 'I shall take a Dirham and a Danaq as my wages for the day, and I shall have to stop work and go to the Masjid when it is time for Salaat; I shall resume work after Salaat.' I agreed; he came with me and began to work on the wall. I came back in the evening and I was surprised to see that he had done as much work as ten masons. I gave him two Dirhams, but he refused to accept more than a Dirham and a 'Danaq' and was gone, taking just as much as had been agreed upon.

'Next morning, I went out again, looking for him, but I was told that he worked only on Saturdays and that nobody could find him on other days of the week. As I was greatly satisfied with his work, I decided to postpone the remaining construction till Saturday. When Saturday came round, I again went looking for him and found him in the same place, reciting from the Holy Qur'an as usual. When I greeted him, saying 'Assalaam-o-Alaikum', he returned my greetings, saying, 'Wa-'Alaikum-as-Salaam' and agreed to work for me on the same conditions, came with me and started to work on the wall. Wondering how he had done ten days' work last Saturday, I watched him working, without being noticed by him. I saw, to my great amazement, that, when he put mortar on the wall, the stones automatically joined together. I was sure that he was one of the favourites of Allah, as such people are assisted by unseen help from Allah Ta'ala. In the evening, I wanted to give him three Dirhams, but he took just a Dirham and a Danaq and went away, saying, 'I have no use for more than this amount'. I waited for him for another week and went out looking for him again next Saturday, but could not find him anywhere. On my enquiring from people, a man told me that he had been ill for three days and was lying in a deserted place; so I engaged a guide on payment to lead me to the place. We reached there to find him lying unconscious on the ground, his head pillowed on a piece of broken brick. I greeted him, but he did not respond and I said, 'Assalaam-o-alaikum' again, a bit louder. This time he opened his eyes and recognized me. I laid his head in my lap, but he put it back on the piece of brick and recited a few couplets, two of which I still remember:

يَا صَاحِبِي لَا تَفْتَرِدْ بِنَفْسِكَ
فَالْعَمْرُ يُنْفَدُ وَالنَّعِيمُ يَزُولُ
وَإِذَا حُمِلْتَ إِلَى الْقَبْرِ جَاذَةً
فَاعْلَمْ بِأَنَّكَ بَعْدَهَا مُحْمُولُ

'O my friend, do not be beguiled by the luxuries of the world, for, your life is passing away; the luxuries are short-lived. And when you carry a bier to the grave, remember, one day you, too, will be carried to the graveyard.'

The boy then said to me, 'Abu Amir, when my soul departs, wash me and shroud me in the clothes that I am wearing now.' I said, 'Dear me, I see no harm in buying new cloth for your shroud'. He said, 'The living are more in want of new clothes than the dead.' (These, exactly, were the words spoken by Abu Bakr Radhiallaho anho when he was nigh unto death and he willed that he should be shrouded in his old garments, when they asked his permission to buy new cloth for his shroud).

"The boy added, 'The shroud (old or new) will quickly decay. What remains with a man after his death are his deeds. Give this turban of mine and the jug of water to the grave-digger and, when you have buried me, convey this copy of the Holy Qur'an and this ring to Khalifah Haroon Rashid and mind, you deliver it into his own hands and say, 'These things were entrusted to me by a stranger boy who bade me convey them to you,' with the words: 'O Father, take heed, lest you die in heedlessness, beguiled by the world'. With these words on his lips the young boy gave up his soul. At that moment I came to know that he was a prince.

"After his death, I washed him, shrouded him and laid him in the grave, even as he had desired and I gave his turban and the jug to the grave-digger. After this, I undertook a journey to Baghdad in order to deliver the ring and the Holy Book to the Khalifah. Luckily for me, when I reached the Khalifah's palace, his cavalcade was just coming out of the court. I stood on a raised platform and watched the pageant. There came out from the palace a troop of a thousand horsemen, followed by ten more troops, in each a thousand horsemen. In the last troop rode the Amir-ul-Mo'mineen, himself, on seeing whom I called in a loud voice, 'O, Ameer-ul-Mo'momineen, I beseech you, in the name of your kinship with Rasulullah *Sallallahu alaihe wasallam*, to stop a while'. The Ameer-ul-Mo'mineen stopped and looked round, I went forward at once and handed over to him the two trusts of the deceased prince, saying, 'These things were entrusted to me by a stranger boy who passed away, leaving a will that these should be delivered into your own hands. The Khalifah looked at the ring and the Holy Qur'an and hung his head in sorrow: I saw tears dripping from his eyes. The Ameer-ul-Mo'mineen, then, told his chamberlain to escort me to his palace and to present me to him when he came back from the promenade. I stayed with the chamberlain in the palace.

"When the Khalifah came back in the evening, he ordered the curtains of his palace to be drawn down and told the chamberlain to call me into his presence, even though, he said, 'The man will just revive my sorrow'. The chamberlain came to me and said, 'The Ameer-ul-Mo'mineen wants you, but mind, he is grievously shocked. If you want to say something in ten words, try to put it in five'. He then ushered me into the private room of the Khalifah, who was sitting there all by himself. The Khalifah told me to sit closer to him and when I had taken my seat, asked me, 'Do you know that son of

mine?" I said Yes, and he asked me, 'What did he do for a living?' I said that he did the work of a mason. The Ameer-ul-Mo'mineen said, 'Did you also engage him to do the work of a mason?' I said that I had done so. The Ameer-ul-Mo'mineen said, 'Did it not occur to your mind that he had a kinship with Rasulullah'. (Haroon Rasheed was a descendant of Abbas *Radhiyallahu anho*, the uncle of Rasul-ullah *Sallallahu alaihe wasallam*). I said, 'O Ameer-ul-Mo'mineen! First of all, I beg forgiveness of Allah *Ta'ala* and then beg your pardon, but I did not know of it at that time. I only learnt about it after he had passed away.' The Khalifah said, 'Did you wash his body with your own hands?' I said, 'Yes' and he said, 'Let me touch your hand'. He then held my hand to his bosom, caressing his chest with it, and recited a few verses which meant:

O thou estranged from me, my heart melts away with grief over thee; my eyes shed tears of sorrow! O thou whose burial-place is far, too far, thy grief is closer to my heart. True, death disconcerts most excellent pleasures of the world. Ah, my estranged son was like a moon hanging above a silvery bough. The moon has set in the grave, the silvery bough gone to dust.

After this, Haroon Rashid decided to go to Basrah to visit the grave of his son. I, Abu Aamir also accompanied him. Standing by his son's grave, Haroon Rasheed recited the following verses,

'O voyager to the Unknown, never shalt thou come back home. Death snatched you away in the first bloom of youth. O coolness of my eyes, thou wert my solace, my heart's peace, in long lonely hours of night and in brief moments of joy. Thou hast tasted of the potion of death, which thy father shall drink in old age. Indeed, each one must taste of Death, be he nomad or a town dweller. All praise be to Allah, the One, Who has no partners; for these are the manifestations of His Divine Decree.' The following night, when I went to bed after observing my daily devotional practices, I dreamt that I saw a domed building bathed in Noor, above which there hung a cloud of Noor. Out of this cloud of Noor came the voice of the deceased boy, talking to me, 'Abu Aamir, May Allah grant you the best reward (for washing and shrouding me and for acting upon my will)!' I asked him, 'My dear friend, how are you faring in the next world?' He said, 'I have been admitted to the presence of my Lord, Who is the Most Bounteous One and Who is well pleased with me. He has granted me such Bounties as eyes have never seen, ears have never heard of

and minds have never thought of." (The reference is to a Hadith Qudsi which narrates as follows: Rasulullah reports Allah Ta'ala as saying: "I have prepared for my righteous servants, things that no eye has seen, nor any ear heard of, nor entered in the mind of man".

Abdullah bin Mas'ood *Radhiallahoh anho* narrates; 'It occurs in the Torah that Allah Ta'ala has prepared for those who forsake their beds to cry unto their Lord (observe Tahajjud Salaat) such bounties as no-eye has seen, nor any ear heard, nor occurring in the mind of any man, nor does any angel (however near to Allah) know of them, nor are they known to any Nabi or Rasul. Allah Ta'ala says, in the Holy Qur'an:

وَلَا تَقْصِرْ نَفْسًا مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

No soul knoweth what is kept hidden for them of joy (most pleasing to their eyes). (Sajdah: 17)

"The boy then said to me (in the dream), 'Allah Ta'ala has promised me, swearing by His Glory, that He would grant such honours and bounties to all those who come out of the world like me, without being tainted by it!'

The author of 'Raudh' says that this story has also come down to him through another chain of narration. This version adds: Someone asked Haroon Rashid about this boy and he said, "This son was born before my ascension to the Caliphate and was brought up very well and was taught good manners. He had learnt the Holy Qur'an and other related branches of religious knowledge, but when I rose to be a Khalifah, he forsake me and went away. My worldly magnificence did not bring him any comfort in life, for he did not like to benefit from it in any way. When he was going away, I asked his mother to give him the ring, the pearl set in which was very precious, but he did not make use of it and sent it back before his death. The boy had been very obedient to his mother." (*Raudh*).

Haroon Rashid *Rahmatullah alaihe*, whose son resented his attachment to the world, is known to be a very pious and kind-hearted Khalifah. When one possesses power and is favoured with fortune, one might well lapse into improprieties, but history bears evidence to the fact that he did a lot for the cause of 'Deen' (*Religion*). During his Caliphate, he performed one hundred Rak'aat

of Nafil Salaat everyday, until his death. He used to give, as Sadaqah, from his private purse a thousand Dirhams everyday. He led the Jehaad expedition and performed Hajj in alternate years. When he went for Hajj, he took with him a hundred Ulama and their sons. During the years when he was engaged in Jehaad, he would send three hundred of his subjects for Hajj, bearing the expenses of their travel, food and clothing, giving most generous supplies of provisions, with nice clothes to wear. The Khalifah was also wont to grant generous gifts to those who asked favours of him and also bestowed favours on others, on his own initiative, without their asking for them. He loved the Ulama, who were held in great reverence in his court. Once the renowned Muhaddith, Abu Mu'awiya ad-Dharir (meaning 'the blind') took a meal with Haroon Rashid and when the blind scholar rose to wash his hands after the meal, the Khalifah himself poured water on his hands, saying that he did so out of reverence for his learning. Abu Mu'awiya ad-Dharir *Rahmatullah alaihe* relates, "Once when I narrated to him the Hadith of Rasulullah *Sallallahu alaihe wasallam* about the disputation of Adam *Alaihissalam* and Musaa *Alaihissalam*, there was sitting by him a man who said, 'But where did they meet?' At this, Haroon Rashid flew into a rage and exclaimed, 'Where is my sword? Shall a 'Zindiq' (heretic or one holding an opinion contrary to the accepted teaching of religion) question a Hadith of Rasulullah *Sallallahu alaihe wasallam*!" Haroon Rashid wept bitterly when an exhortation was addressed to him. (*History of Baghdad by al-Khateeb*).

FIFTY FIVE

Once Khalifah Haroon Rashid *Rahmatullah alaihe* was going on a journey for Hajj and stopped for a few days in Kufah. At the time of his departure from Kufah, a large crowd gathered on the outskirts of the city to watch the Khalifah's cavalcade. The renowned ascetic, Bahlool (called Bahlool the lunatic) also came out and sat on a dung-hill outside the city. The street-urchins who used to tease Bahlool *Rahmatullah alaihe*, mocking and throwing stones at him, gathered round him as usual. When the Khalifah rode past him, the boys ran away and Bahlool addressed Amir-ul-Mo'mineen in a loud voice saying, "O Amir-ul-Mo'mineen! O Amir-ul-Mo'mineen!". At this, Haroon Rashid raised the curtain of the Howdah of his riding-beast, looked out and said, "At your service, O Bahlool, what do you want?" Bahlool *Rahmatullah alaihe* said, "Amir-ul-Mo'mineen! A

man related to me on the authority of Qudamah Radhiyallahu anho that, when Rasulullah Sallallahu alaihe wasallam was going for Hajj, he (Qudamah) saw him in Minaa riding a camel with a simple howdah on its back; there was no noise of driving people away or telling them to move aside. Amir-ul-Mo'mineen, it would be far better for you, if you also rode in humility, instead of going in a proud pageant." Haroon Rashid wept on hearing these words and said, "Counsel me further, O Bahlool, May Allah bless you!". Bahlool recited two couplets, which meant: "True, you are an emperor of the world and all men owe allegiance to you! So what? For, tomorrow you will be laid down in the pit of the grave for your abode. And men will throw dust upon you, from all sides to cover you." At this, the Khalifah wept bitterly and said, "Bahlool, give me some more advice," Bahlool said, "Amir-ul-Mo'mineen, when Allah Ta'ala grants prosperity and physical beauty to a person and he spends his wealth for the cause of Allah, and protects his beauty from the taint of sins, his name is recorded, in the register of Allah, among the names of the pious ones".

Haroon Rashid said, "You have given me good counsel, Bahlool, you deserve a reward." Bahlool said, "Give back the amount (of reward) to those who have paid it to you (in taxes). I do not want any reward from you." Haroon Rashid asked him if he owed any debts to people, wishing to pay them off on behalf of Bahlool, but he replied, "O Ameer, debts do not settle debts (meaning the money in your possession is a trust of the Muslim Community and is, thus, a debt owing from you to them). First pay back what is due from you to the people; pay off your own debt first, and then think of others' debts" The Khalifah said, "Shall I settle upon you some endowment, to provide for your needs?" Bahlool said, "Both you and I are slaves of Allah; It would be strange if he provided for your needs, and not for mine". After this, Haroon Rashid dropped the curtain of his Howdah and rode away (*Raudh*).

It is common knowledge that Haroon Rashid wept profusely when an admonition was addressed to him. Once he was going on a journey for Hajj when he came across Sa'doon (the lunatic), who recited to him a few verses which meant: "Even though you are made the emperor of the world, you cannot escape death; leave the world unto your enemies (Kafirs); for though it is smiling today in your face, tomorrow, surely, it will make you grieve." On hearing these verses, Haroon Rashid cried out in bitterness, swooned and

remained unconscious for so long that he could not observe three Fardh (obligatory) Salaats on prescribed time. (*Raudh*). His signet-ring bore the inscription:

الْعُظْمَى وَالْقُدْرَةُ لِلَّهِ

'Allah is the Lord of Majesty, Lord of Infinite power,

Which shows that he always kept in view, Allah's Majesty and His Infinite Power.

FIFTY SIX

Sheikh Maalik bin Dinar *Rahmatullah alaihe* relates: I was once journeying through a forest near Basrah when I came across Sa'doon *Rahmatullah alaihe*, the ascetic (popularly known as Sa'doon the lunatic) and I asked him, "How are you?" He replied, "What do you think of a man who is prepared to undertake a journey, in the morning or in the evening, whose journey is long and who has no provisions for the journey, no baggage, nor any riding-beast; who has to appear before his Lord, Who is Just and Most Bounteous, and Who will judge between His men on that Day". Saying this, Sa'doon *Rahmatullah alaihe* began to weep bitterly. I asked him, "What makes you cry?" and he replied, "I am not weeping because I shall have to leave this world, nor because I fear death; but I weep out of remorse for that day of my life which I spent without performing any act of virtue. By Allah! I weep because I have but little stock of virtues, my journey is long and full of hardships, with many a dark valley to explore. I have but little store of provisions and I do not know whether, after I have made the strenuous journey through life, I shall be sent to Jannah or hurled into Jahannam". I said, "You talk so wisely and yet people call you Sa'doon the lunatic! How is that?" He replied, "Are you also deceived by what men of the world talk about me? I am not mad. Ah! It is my love for my Lord that has inspired my heart, has penetrated through my liver, my flesh and my bones and through my entire being. The love for Allah has estranged me from the world and I look distraught and bewildered. (That is why those who are mad about worldly things call me mad)." When I asked, "Do you shun the society of people? (live in solitude, in the forest)," he recited two couplets, meaning, "Shun the society of people, keep far away! And commune with your Lord at all times. For, try them as you may, you will find them to be like scorpions, ever ready to sting you and give you pain" *Raudh*)

FIFTY SEVEN

Sheikh Abdul Wahid Ibne Zaid *Rahmatullah alaihe*, who was a renowned Divine of the Chishtiyah order of Sheikhs, narrates: I spent three consecutive nights supplicating Allah *Ta'ala* to let me see the person destined to be my consort in Jannah. It was revealed to me, after three days, that she would be an Abyssinian, Maimunah Saudaa, so called for her excessively dark complexion. I implored to be told where I could find her and it was revealed to me that she lived with the people of such and such tribe of Kufah city. I went to Kufah and asked people about her, I was told that she lived in such and such forest, tending her goats. So, I went to the forest and saw her standing in Nafl Salaat, clad in a ragged patched cloth. Beside her, grazed her goats alongside the wolves! When I went near her, she shortened her Salaat, and after finishing her Salaat, said, addressing me by name, "Abdul Wahid, you had better go back now, for, Allah *Ta'ala* has promised to reunite us tomorrow (the Day of Resurrection)". I asked, "May Allah bless you! How do you know that I am Abdul Wahid?" She replied, "Don't you know that the spirits were gathered together as in hosts (at the Beginning of Creation), those who came to know each other at that time, will continue to be friendly (in this world)". (This is the purport of an oft-quoted Hadith). I asked her to give me some words of counsel and she said, "Strange! You give exhortations to others (you are a great preacher yourself) and yet you want me to give you counsel!" She then added, "I have heard elders saying that he who is granted worldly wealth and yet seeks to augment it (does not rest content), Allah *Ta'ala* deprives him of the love of communion with Himself and such a one, instead of being intimate and near to Allah, is punished with remoteness and estrangement from Him." And, she recited four couplets, meaning: "O you who admonish others, mount the pulpit and give sermons, warning them against falling into sins; don't you see that you yourself have a diseased mind, inclined towards sins. I wish you had reformed yourself and repented, before rising to speak from the pulpit; for, then, your sermons might have sunk deep into the hearts. But when you advise them to abandon what you yourself indulge in, they heed you not." I said, "How is it that your sheep are at peace with the wolves?" She replied, "Do not bother about it; I have made peace with my Lord, so He has made peace between my sheep and the wolves." (*Raudh*). This humble author has seen an instance of this miraculous effect of piety in the house of my illustrious uncle, Maulana Muhammad Ilyas *Rahmatullah alaihe*. I

saw many wild cats and hens living together in his house. Neither the hens were scared of the cats, nor the cats did them any harm; both the hens and the wild cats were feeding upon the bread-crumbs and other left-over edibles.

FIFTY EIGHT

Utbah *Rahmatullah alaihe*, a slave, relates: 'Once I was journeying through the forest of Basrah when I saw a few tents of the nomadic bedouins pitched in a tract of cultivated land. In one of these tents, there sat a girl who seemed to be mad. I greeted her by saying, *Assalam-o-Alakum*, but she did not return my greetings. (She might not have heard the Sheikh's greetings, or he might not have heard her reply; or, again, she might have been in a state in which returning a greeting is not necessary. For, there are many such situations in which a person is disallowed to return a greeting). The girl recited a few couplets, which meant, "Blessed are the devout and the ascetics who starve their bellies, seeking the pleasure of Allah! Who spend their nights in wakefulness, contemplating (the attributes of Allah and His creation). They look distraught and bewildered due to the love of their Lord; but the foolish worldlings call them 'mad; though they be the wisest of men of all times; made restless by their separation from their Lord." I went across to her and asked her, "Who owns this crop?" She replied, "If it remains as it is to the last, it will be ours".

I then roamed about the other tents, when there came a violent storm and the rain poured down from the skies in heavy torrents. I thought that I should go to the tent of the girl and see how she reacted to the raging storm, which had ruined the harvest. I saw that her crops had been drowned in water, while she stood there, holding converse with Her Lord, "By Allah, Who has inspired my heart with a spark of His purest love, I am steadfast in my acquiescence in His Supreme Will". She then looked at me and said, "Just see! It is He Who caused this crop to grow, and straightened it on its stalks, grew ears on the stalks, filled the ears with grains, nourished it with rains, protected it from going waste, but when it was ripe and ready for harvesting, He destroyed it completely and washed it away." After this, she said, looking up to the heavens and addressing Allah *Ta'ala*, "The men are all Thy creatures, Thy bondsmen and Thy slaves, and their sustenance is Thy sole responsibility. Thou doest as Thou wilt and Thou art the Lord of Absolute Power". I asked, "I

see that your harvest has been destroyed and yet you are patient and you retain your calmness of mind. How did you attain that excellence?" She replied, "Say no more; for my Lord and Sustainer is Absolute, Lord of Infinite Praise, and He has ever been granting me my sustenance, in newer and unique ways. All praise be to Him Whose Bounties to me have always been far more than my expectations!" Whenever I (Uthab) remember that bedouin girl, I am moved to tears and cannot contain myself. (*Raudh*).

FIFTY NINE

Sheikh Abu-ar-Rabie *Rahmatullah alaihe* relates: I had often heard of a very pious lady, Fiddhah by name, who lived in a village. I do not ordinarily visit the ladies but, when I heard many miraculous stories about her, I felt inclined to see her and went to her village. People told me that she had a she-goat that yielded both milk and honey. I was amazed to hear this and I bought a new bowl and went to her house. I said to this pious lady, "I have heard about your she-goat that it gives both milk and honey and I want to have a share of its benedictions." She gave the she-goat over to me and I milked it. I saw milk and honey coming out of its teats. We drank its milk and ate the honey. When I asked her how she had come to possess that she-goat, she narrated an amazing story: There was a time when we were very poor and we possessed nothing except a she-goat, whose milk was our only source of subsistence. When Eid-ul-Adhhaa came round, my husband said to me, "We own nothing except this she-goat; let us sacrifice it in the name of Allah." I said, "We have nothing but its milk to live on. Allah *Ta'ala* has not made it incumbent (Waajib) upon us to sacrifice an animal in such circumstances." Must we sacrifice it, even then? My husband acceded to my desire and we deferred our sacrifice till the next Eid-ul-Adhhaa. As chance would have it, we had a guest on that very day and I said to my husband, "We have been commanded to entertain our guests and we have nothing but this she-goat; let us slaughter it and cook its meat for our guest". When my husband prepared to slaughter it, I said to him, "Better slaughter it outside the house, behind the wall, lest our children should cry on seeing it slaughtered." He went outside with the goat and as soon as he was gone, I saw this she-goat standing on the wall. As it bore a striking resemblance with our she-goat, I thought it was the same goat which had broken loose from my husband's grip. When I went outside, I saw to my great astonishment that he had already slaughtered our goat and was skinning it. I

said to him, "How strange! Another she-goat, resembling our own, has come into our house!" When I told him the whole story, he said, "It is just possible that Allah Ta'ala has granted us a good recompense for sacrificing our she-goat for the sake of our guest." So, this is the she-goat that gives both milk and honey; and it is all due to our entertaining our guest. The lady then said to her children, "My children, this goat feeds (on what grows) in the hearts. So long as your hearts continue to be noble and un-tarnished by evil, its milk will be good but, as soon as your hearts become false, its milk will also turn bad. Guard your hearts against evils; everything will be of benefit to you."

SIXTY

Bahlool Rahmatullah alaihe says: I was once walking along a road in Basrah when I came upon some boys playing with almonds and walnuts, while one of them stood beside them, weeping and crying. I thought that the boy was crying because he had not got any almonds or walnuts to play with, so I said to him, "Sonny, cry no more; I shall buy you some almonds and walnuts to play with". The boy looked at me and said, "You fool, do you think we have been created for playing?" I asked, "What else have we been created for?" He replied, "For gaining knowledge and for worshipping Allah Ta'ala". When I said, "May Allah bless your life! How did you come to know of this." He replied, "Allah Ta'ala says:

الْحَبِيبُ مَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ لَا تَرْجِعُونَ

Deemed you then that we had created you for naught, and that you would not be returned unto Us?

I said, "My dear boy, you talk very wisely; give me a few words of counsel;" whereupon he recited four couplets, which meant: I see men coming to this world and going away; The world and its riches are always on the move, with the wings poised for flying away. The world does not remain with any living man, nor any man lives forever to enjoy its pleasures; death and its affliction are like two horses always running fast towards men, to trample them and to devour them. O fool, beguiled by the charms of the world!. Just think and take something (virtues) from this world to serve you in the Akhirah.

After this, he looked up towards the heavens, raised his hands in supplication to Allah, and chanted the following two couplets, with tears trickling down his cheeks:

يَا مَنْ إِلَيْهِ الْبَيْهَانُ يَا مَنْ عَلَيْهِ السُّكُلُ
يَا مَنْ إِذَا مَا أُرْسِلَ يَرْجُوهُ كَرِيحُ الْأَمَلِ

O Thou, unto Whom all men cry in humility, O Thou, in Whom everybody puts his trust, O Thou, Who fulfillest the hopes of everyone who entertains good expectations of Thee, and grantest all his desires.

After reciting these verses, he fainted and fell on the ground. I laid his head in my lap and wiped the dust from his face, with my sleeve. When he came to his senses, I said to him, "Son, why do you feel so afraid? You are but a child and no, evil deed has yet been recorded against you in your book of deeds." He said, "So, you say; but I always see my mother making a fire and she always puts small splinters into the hearth first and puts big logs afterwards. I fear lest, when the Fire of Jahannam is kindled, I should be hurled into it, even before the grown-up people!" I said, "My dear boy, you seem to be very wise, give me a few more words of counsel." At this, he recited fourteen couplets, which meant: I am lost in heedlessness, and death is being driven towards me, ever drawing closer. If I do not die today, I must pass away tomorrow. I pampered my body with soft, sumptuous clothes, little thinking that it must rot (in the grave) and decay. Methinks I see my body crumbling into dust, in the pit of the grave, under mounds of earth. My beauty will soon fade away, my body reduced to a skeleton, denuded of skin and flesh. I see the hours of my life slipping away, and yet my desires are all unfulfilled. A long journey lies before me, and I have no provisions for the way. Ah! I defied my Lord, openly transgressing His commands, while He watched over me all the time. Alas! I indulged in shameful deeds! Ah! Whatever is done cannot be undone, and time once passed cannot be recalled. Ah! I sinned in secret, never let people know of my heinous sins. But, tomorrow, my secret sins will be revealed, and presented to my Lord, Ah! I sinned against Him, though fearing inwardly. Trusting His Infinite Clemency, I sinned most shamelessly, most audaciously, depending upon His Infinite Forgiveness. Who else, but He will forgive my sins. Truly, He is worthy of all Praise!

Had there been no punishment after death,
 No Promise of Jannah, no threat of Jahannam,
 In death and decay, there is sufficient admonition,
 To keep us away from idle pursuits.
 But our reason being confounded,
 We do not take warning from anything;
 And now there is no hope for us, except that
 The All-Forgiving should forgive our sins.
 For, when a slave does anything wrong,
 It is his Master, none else, Who forgives him.
 No doubt I am the worst of all His men,
 I, who betrayed my covenant with my Lord, made in Eternity,
 And, it is the incapable slave whose promises carry no weight.
 My Lord, what shall be my fate, when the Fire burns my body?
 The Fire that melts the hardest rocks!
 Ah! I shall be alone when I pass into the grave,
 Lonely and forsaken at the time of death;
 I shall be alone when I rise from the grave;
 (With none to assist me on that Day).
 O Thou, Who Art Unique, with no partners to Thy Majesty,
 Have mercy on my loneliness, on my being forsaken by all.'

Deeply moved by the couplets, I swooned and on recovering after a while, found that the boy had gone. I asked the other boys about him and they said, 'Don't you know him? He is a descendant of Imeam Husain *Radhualloho anho*'. I said, 'I too wondered and I believed he was descended from a noble family. It is no wonder that a descendant of such illustrious ancestors should talk so wisely.' May Allah benefit us from the benedictions of this family! 'Aamin!' "
(Raudh)

SIXTY ONE

Sheikh Shibli Rahmatullah alaihe says: Once, a voice whispered in my heart, 'Shibli, you are a miser.' My proud self said, 'I am not a miser.' But the voice insisted, 'No, you are a miser.' I decided to make a trial of myself and said, addressing my own self, 'In order to prove that I am not a miser, I shall give away any amount that I happen to receive, however large, to the first poor man that I come across after receiving the money.' As soon as I had made up my mind, a man came and gave me a gift of fifty Dinaars, which I took and went out looking for some poor, needy person, as I had promised

myself. I soon came upon a blind ragged man getting a hair-cut at a barber's shop. I put the Dinaars into the blind man's lap, who said, "Give the money to the barber as his wages for cutting my hair". I said, "These are fifty Dinaars." (Too large an amount to be given as wages for a hair-cut). At this, the blind man turned towards me and said, "Didn't we say, you are a miser?" I hurriedly handed the money to the hair-dresser, who declined to accept it, saying, "Excuse me; when this man came to me, I decided not to take anything from him as wages, out of regard for his poverty." I felt so ashamed that I threw the bag of money into the river, saying, "Curse you, you filthy wealth! Allah Ta'ala humiliates him who has any regard for you, just as He has humiliated me." (*Raudh*). There is nothing extraordinary about the Sheikh's throwing the Dinaars into the river, because his sense of honour was wounded. Many similar instances can be recounted.

- (i) Once Sulaiman *Alaihissalam* was busy inspecting his horses and he forgot to make remembrance (*Zikr*) of Allah before sunset; when he was reminded of it,

كَطَفَقَ مَسَالًا الشُّوقَ وَالْأَعْنَاقَ.

He began to slash (with the sword) their legs and necks (slaughter the horses). (Surah Saad: 33)

- (ii) Syedah Aishah *Radhiallaho anha* threw away and broke the bowl of food sent to her house by one of her co-wives, in the very presence of *Rasulullah Sallallahu alaihe wasallam*.
- (iii) Abdullah bin Amar bin 'Aas *Radhjallaho anho* burnt away a garment dyed with 'Usfur' (a reddish yellow dye) because *Rasulullah Sallallahu alaihe wasallam*, on seeing him wear it, had said, "What is this?"; indicating his dislike of the dye.
- (iv) A man from the Ansar demolished his domed building on seeing *Rasulullah Sallallahu alaihe wasallam* turning away from him, displeased with his fondness for brick-buildings.

Thus Sheikh Shibili's throwing Dinaars into the river is an episode which is very much in line with all these incidents.

SIXTY TWO

Sheikh Zun-noon Misri *Rahmatullah alaihe*, who is one of the prominent Divines, has related the following story: I was once walking through a jungle when I saw a youth whose beard was just beginning to grow. On seeing me, a tremor ran through his body, his face turned pale and he was about to run away when I said, "I am just a man like you. (I am not a jinn, nor any other supernatural being). Then why are you scared of me?" He replied, "It is human beings that I fear most," so I followed him and asked him, in the name of Allah, to stop a while. He stopped and I asked him, "Do you live in this lonely forest, all alone with no one for company or comfort? Don't you feel afraid of living in this desolate place?" He replied, "My Comforter remains with me all the time, to soothe my heart." (I thought that he was talking of a friend who might have gone away). I asked, "Where is he?" and he replied, "He is with me all the time; infact, He is present everywhere, on my right and on my left, behind me and in front of me." I asked, "Is there anything with you to serve you for sustenance?" He replied, "My provisions are also with me." I asked, "Where are they?" and he said, "He Who provided for my sustenance when I was in my mother's womb has undertaken to provide for me in my youth" I said, "One must have something to eat, after all, in order to gain strength for standing in Tahajjud Salaat, for fasting by day and for being able to worship one's Lord with alacrity of mind and body". When I talked in detail about the necessity of eating and drinking, he went away, after reciting a few couplets which meant:

"The friend of Allah (Wali) needs no house to live in; nor does he like to possess an estate; When he moves from a forest to live on a hill, the forest weeps over its separation from him; he perseveres in Tahajjud Salaat at night, and in observing fasts by day. You will find him exhorting himself, by saying, "The more diligent you are in devotion to your compassionate Lord, the more honoured you will be in the estimation of Allah and less ashamed to offer Him your services; When he holds converse with his Lord, in solitude, tears well forth from his eyes and he says, invoking Allah, "Methinks my heart will break with yearning for Thee, I want to have neither a palace made of rubies (in Jannah) and inhabited by houris, nor the Garden of Eden, replete with bounteous fruit; my sole desire is having a Vision of Thee; Grant me to look at Thy Countenance, my only coveted boon." (*Raudh*)

SIXTY THREE

Sheikh Ibrahim Khawas *Rahmatullah alaihe* says: I was once travelling through a forest when I came upon a Christian monk, who had tied a sacred string (*Zunnar*) round his waist (as an emblem of being a monk). He expressed the desire to accompany me, and I accepted him as my companion. (There are many instances, in history, of non-Muslim monks living in company with Muslim Sufi Sheikhs). After journeying for seven days, without food or drink, the monk said to me, "O follower of Muhammad, let me see some signs of your intimacy with your Lord; (for I cannot go without food any more)". I supplicated Allah, saying in secret, "O Allah, do not shame me before this Kaafir". At once I saw a dish on which were placed some loaves of bread, roasted meat, some fresh dates and a jug of water. We ate and drank and went on our journey. After seven days' journey, I hastily said to the Christian, before he could put me to trial again, "O monk, it is your turn to do something." At this, he stood up, leaning on his staff, and started making a supplication. Immediately, two dishes appeared, with twice as much food on them as had appeared at my supplication. I felt ashamed, my face turned pale and I was so bewildered and grieved that I refused to take the food. The Christian insisted that I must eat, but I requested to be excused. He then said, "Take the food; I have to give you two good tidings: The first is that I have accepted your faith,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I declare that there is none worthy to be worshipped but Allah, and I declare that Muhammad is His Rasul.

Saying this, he broke the string round his waist and threw it away. The second is that I supplicated Allah to grant us food saying, "O Allah, if this follower of Muhammad enjoys some position in Thy estimation, grant us food. So, it was owing to you that we were granted this food, and I embraced Islam." After this, we ate and drank and went on journey. We reached Makkah Mukarramah and performed Hajj. My newly converted brother Muslim stayed in Makkah and lived there till his death. May Allah grant him forgiveness!" (*Raudh*)

There are many such incidents about the non-Muslims' conversion to Islam, in the annals of history. The incident also testifies to

the fact that, sometimes, Allah Ta'ala grants sustenance to some people by virtue of others' piety, but they foolishly think it to be their own achievement and a consequence of their efforts. There are a number of Ahadith to the effect that: 'You are (often) given help and provision by virtue of the presence of the weak ones among you'. It also becomes clear from this incident that, sometimes, the non-believers are granted special favours that appear to be a succour granted to them by Allah, but, in reality, they have been granted to them owing to the benedictions of the believing Muslims.

SIXTY FOUR

A Sufi Sheikh relates: Once I bought a slave and brought him home. When I asked him his name, he replied, "O master, you can call me by any name you like." I asked, "What work would you like to do?" He replied, "Whatever my master commands me to do." I asked, "What food do you prefer for yourself?" He replied, "Whatever my master gives me to eat". I said, "After all, you must be desiring something to eat." He replied, "A slave's desire is of no account, when compared with his master's wishes; a slave's desire is what his master desires for him". On hearing this, I was moved to tears and I said to myself, "You too are a slave of Allah; Who is your Lord; you should also behave towards Your Lord in the same manner". I said to him, "You have taught me how to behave towards Allah, when I am alone with Him." Whereupon the slave-boy recited two couplets, meaning: What can be more blessed for me than to serve one of your men, in a way pleasing to Him.

Forgive me, my Lord, in Your Infinite Mercy, my negligence and my lapses from good behaviour, by virtue of my belief in You as the Greatest Benefactor and the Most Compassionate One. (*Raudh*).

SIXTY FIVE

Sheikh Maslik Bin Dinar *Rahmatullah alaihe* was one of the renowned Divines of his times. We have already narrated some anecdotes from his life in this book. It is said that, in his early life, he was not a pious man and when someone asked him how he came to repent of his sins and abandon his evil ways, he related the following story about himself:-

I was a policeman, in my youth, and was fond of wine and would drink like a fish. I drank day and night and led a carefree life. I bought a beautiful slave-girl whom I loved most dearly. I had a daughter from her a lovely child, and I was very fond of her and she was also very fond of me. When this baby daughter began to walk and talk, I loved her all the more and she remained with me all the time. The innocent child had a strange habit. When she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being fond of her, I did not scold her. As fate would have it, my innocent child died when she was two years old and I was stunned with shock and heart-sore with bitter grief.

One night, the fifteenth of Sha'ban, I was dead drunk and went to sleep without performing my Isha Salaat. I had a most horrible dream, in which I saw that it was the Day of Resurrection, with men coming out of graves, and I was one of those who were being driven to the Place of Assembly (Maidan-e-Hashr). I heard the noise of something following me and, looking back, I saw a huge snake chasing me, close behind. Ah! it was a most horrible sight; the snake had blue catlike eyes, its mouth was wide open and it was rushing towards me, most furiously! I ran faster in terror, desperate for my life, the horrible snake still running after me and drawing closer. I saw an old man, dressed in elegant clothes, with rich perfumes wafting all around his person, I greeted him saying, 'Assalam-o-Alaikum' and he returned my greetings. I said, "For the sake of Allah, help me in my misery." He said, "I am too weak to help you against such a mighty foe; it is beyond my powers. But you must go on running; perhaps you may find some help to save you from it". Running wildly I saw a cliff in front of me and climbed it, but on reaching its top, I saw, beyond it, the raging Fire of Jahannam, with its most horrifying spectacles. I was so terrified by the snake, that I ran on, till, I was afraid I would fall into Jahannam. Meanwhile, I heard a voice calling aloud, "Get back, for, you are not one of them ('Jahannamis)". I came away and began to run in the opposite direction. The snake also turned around and came after me. I saw, again, the white-robed old man and said to him, "Old man, can't you save me from this python; I asked you before, but you did not help me". The man began to cry and said, "I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the 'sacred trusts' of the Muslims. If you go up that hill, you might find something of yours, kept in trust, which might save you from the snake." I rushed towards the hill, which was

round in shape, with a large number of open curtained casements. The casements had golden shutters studded with rich rubies, and most precious jewels; on each shutter hung a curtain made of the rarest silk. When I was going to climb the hill, the angels called aloud, "Open the windows and raise the curtains and come out of your closets! Here is an unfortunate man in misery; may be you have with you some 'trust' of his, that might help him in his distress." The windows opened at once, the curtains went up, and there issued forth from the casements a host of innocent children, with faces bright as the full moon. By this time I was utterly despondent, for, the snake had drawn very close to me. Now the children called their friends, "Come out quickly all of you, for the snake has come very close to him". Hearing this, more children came out of the windows, in large crowds, and among them I saw my own dear daughter who had died some time ago. She also espied me and began to weep, exclaiming, "By Allah! he is my own dear father". She jumped on a swinging cradle, which seemed to be made from heavenly light (Noor) and darted across to me. Next moment, she was standing by my side and I took her to my bosom; she lifted her left hand towards me and with her right hand motioned the snake away. The snake went away immediately. Then she gave me a seat and sat in my lap and began to stroke my beard with her right hand saying, "My dear father,

الَّذِينَ آمَنُوا أَنْ تَخْشَى قُلُوبُهُمْ لِذَاكَ الرَّبِّ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أَتَوْا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَفَ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Has not the time come for the Believers (who indulge in sins) that their hearts should submit in all humility to the remembrance of Allah and to the truth which is revealed" (al-Hadeed: 16)

I was moved to tears and asked her, "My daughter, do all of you know the meanings of the Qur'an?," 'She replied, "We understand the Holy Qur'an even better than you." 'I asked her, "My dear child, what was this snake?" 'She said, "It was your own evil deeds which had made it so strong that it was about to push you into Jahannam." I asked, "And who was that white-robed old man?" She replied, "That were your good deeds and you had made them so weak with your scanty good deeds that he could not help you against the snake (though he suggested to you a means of escape)." I asked, "What are all of you doing on this hill?" She replied, "We are the children of

Muslims, who died in infancy. We shall live here till the Day of Resurrection, waiting to be reunited with you when you come to us at last and we shall intercede for you with our Lord." And then I awoke from the dream, with the fright (of the snake) still heavy on my heart. I turned to Allah in repentance, as soon as I arose, and abandoned my evil ways. (*Raudh*)



EPILOGUE

I am afraid this book has far exceeded its initial plan, which was to write a small book, but as I proceeded, it grew in volume and went beyond my original design. And now it has become so voluminous that few people are likely to read it thoroughly. For, nowadays, we can afford to spare little time for the study of religious books. I have, therefore, been obliged to conclude it at this point, somewhat abruptly.

May Allah, in His Infinite Mercy, help the author (who considers himself to be the most insignificant of His men and who remains ever engrossed in worldly pursuits, ever engaged in sins and acts of disobedience) to turn to Him in repentance! May Allah grant the author a dislike for this despicable world.

I began to write this book in Shawwal, 1366 A.H. But then I was prevented by circumstances to continue and had to delay its completion. I had a mind to add several other points, but have been obliged to conclude it on this day, the 22nd of Safar (Thursday night) in the year 1368 A.H. for fear of making it too large in size.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى سَيِّدِ الْمُرْسَلِينَ وَاللَّهُ وَصَّيْبُهُ وَأَتَّبَاعِهِ إِلَى يَوْمِ الدِّينِ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

We conclude with the invocation: "Praise be to Allah, The Lord of the Worlds! And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls and upon his family, and his Companions, and on all his followers! And for this we invoke your Mercy, O You, the Most Merciful of those who are merciful!"

MUHAMMAD ZAKARIYYA KANDHALVI,

(May Allah grant him Forgiveness)

Madrasah Mamulir Uloom

SAHARANPUR



GLOSSARY FOR FAZ'AIL-E-SADAQAT

The original Arabic Names and Terms that are understood all over the Muslim World have been retained untranslated. These are often printed within 'Commas' and have been explained in the following Glossary, so as to facilitate their correct pronunciation and meanings.

The Symbol (') used in such words as 'Ja'far Ka'abah' stands for Arabic letters (). The symbol (') stands for prolonged 'a' sound as 'Qur'an'.

Transliteration	Arabic	Meaning
	"ا"	-
'Aalim	عَالِم	A Scholar of Islam
Aameen (Amin)	آمِينَ	May Allah accept it
Abdal	أَبْدَال	A specific rank among saints
Abrar	أَبْرَار	The righteous ones
Adam (Adam)	آدَم	The first man and the Prophet
'Afv	عَفْو	The superfluous, that which exceeds one's needs
Ahadith	أَحَادِيث	Plural of Hadith (saying of Rasoolullah).
Ahl-ul-Bait	أَهْلُ الْبَيْت	Members of the family of Rasoolullah <i>Sallallahu alaihe wasallam</i>
Ahqaeef	أَحْقَاف	Long and winding tracts of sandhills where the people of 'Aad lived.
'Ajam	عَجَم	Non-Arabs/Persians/Persia.
'Ajami	عَجَمِي	A non-Arab, a persian,
Akhirah (Akhirat)	آخِرَت	The Hereafter
Alaihisalam	عَلَيْهِ السَّلَام	Peace be upon him,
Allah-u-Akbar	الله أكبر	Allah is the Greatest of all
Allah Subhanahu-wa-Ta'ala	الله تعالى	Allah, the Exalted, beyond all imperfections
Allah Ta'ala	الله تعالى	Allah, the Exalted

TUE

Glossary

Allah	Jalla	اللَّهُ جَلَّ جَلَالُهُ	Allah, the Sublime
Alimullah		عَلَمٌ	A highly learned person
A'maal		أَعْمَالٌ	Deeds.
Amman		أَمَانَةٌ	Trust
Ambiya (Ambia)		أَنْبِيَاءُ	The Prophets. Name of a Surah of the Holy Qur'an
Amee (Amir)		أَمِيرٌ	The leader (Commander)
Amma		أَمِيرُ الْمُؤْمِنِينَ	Commander of the faithful
Ansaar (Ansar)		أَنْصَارُ	The Madinan followers of Rasulullah Sallallahu alaihe wasallam who offered him refuge after the Hujrah
Ansaari (Ansari)		أَنْصَارِيٌّ	One of the Madinan followers of Rasulullah
Aqeeqah		أَقِيقَةٌ	The sacrifice of an animal made on the seventh day after the birth of an infant, when the hair on its head is shaved off.
'Arafah		أَرَفَةُ	1. The ninth day of Zil-Hijjah. 2. A vast plain near Makkah where the hajjis assemble on the ninth day of Zil-Hijjah 3. The act of standing at 'Arafah, an obligatory rite of the Hajj.
'Araf (Arif)		أَرِيفٌ	One who knows his Lord, a saint or gnostic.
'Arsh		عَرْشٌ	The Throne of Allah.
Ashraf-ul-Muslimeen		أَشْرَفُ الْمُسْلِمِينَ	People of the Suffah, Suffah was a raised platform in the sacred Masjid at Madinah. Some People lived there, engaged in devotions and in learning the sacred knowledge from Rasulullah Sallallahu alaihe wasallam
Ashraf		أَشْرَفُ	The ten who were promised Paradise Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Abdur Rahman bin 'Auf, Sa'd bin Abi Waqqas, Sa'eed bin Zaid, Abu Ubaidah bin Al-Jarrah Radhiallahu anhum.
'Ash-har		أَشْهُرٌ	Plural of 'Shahr' (months)
'Asha		عَصْرٌ	The time (also name of Salaat) between afternoon and sunset.
Assalamu 'Alaikum		السَّلَامُ عَلَيْكُمْ	Peace be upon you (greetings of Muslims)
Auliya		أَوْلِيَاءُ	Plural of Wali, (Saints)
Ayat		آيَةٌ	A verse of the Holy Qur'an
Ayat		آيَاتٌ	Plural of 'Ayat'
Ayyam-ul-Tashreeq		أَيَّامُ تَشْرِيقٍ	The 11th, 12th, 13th of Zil-Hijjah

Azaan (Azaan)	أَذَان	The call for 'Salat'
	"B"	
Badr	بَدْر	The plain where the first battle of Islam was fought. Also the Battle fought at Badr
Baitullah	بَيْتُ اللَّهِ	The House of Allah; The Ka'bah
Bait-ul-Mai	بَيْتُ الْمَالِ	Treasury of Muslims
Bah! Bah!	مَعَ مَعَ	How wonderful!
Banu Israel (Bani Israel)	بَنُو إِسْرَءِيلَ	Progeny (clan) of Israel.
Banu Sulaim	بَنُو سُلَيْمٍ	Clan of Sulaim
Barkah (Barakat)	بَرَكَاتٌ	Blessings
Baqqa	بَقْعٌ	The Interworld or 'The World of the Grave' or purgatory where the sinners are punished before their final reckoning on the Day of Judgment
Bid'at	بِدْعَةٌ	Innovation in religion
Bismillah	بِسْمِ اللَّهِ	In the name of Allah
	"C"	
Chasht	چاشت	(Persian) Arabic 'Dhuhaa' i.e. forenoon time; non-obligatory forenoon Salat.
Chishtiyat	چشتیہ	Chishtiy at School of thought in Sufism
	"D"	
Dajjal	دَجَّالٌ	Islamic Anti-Christ
Deenaq (Danaq)	دَانَقٌ	A small coin of value one-sixth of a Dirham (silverpiece)
Deen (Din)	دِينٌ	Religion
Derwish (Dervish)	دَرْوِشٌ	A fakir, a saint, an ascetic
Dinear (Deenaar)	دِينَارٌ	Gold-piece, a unit of currency in the early days of Islam
	دُرْهَمٌ	A silver-piece, a small unit of currency in the days of Rasulullah
Durood (Darood)	دُرُودٌ	Invoking blessings of Allah on Rasulullah Sallallahu alaihe wasallam
Dua'a (Du'a)	دُعَاءٌ	Crying unto Allah in distress, supplication, begging favours of Allah

"ع"

'Eid	عيد	Muslim religious festival
'Eidgah	عيدگاه	A place where 'Eid' prayers are offered
'Eid-ul-Azhar	عيد الأضحية	The 'Eid of animal sacrifices
'Eisa (Easa)	عيسى	Prophet Jesus

"ف"

Fajr	فجر	Dawn (Morning Salaat)
Faakir	فقيه	Saint, Ascetic
Falak	فلاح	Well-being, success in this world and in the hereafter
Fard (Fardh)	فرض	(Pl. 'Faraaidh) An obligatory rite.
Fardh-e-Kifayah	فرض كفائيه	Collectively obligatory (that which if fulfilled) by a part of the community absolves the rest)
Fasiq (Fasiq)	فاسق	Evil-doer
Fatwa	فتوى	Religion-legal verdict
Fikr	فكر	Worrying, Deep concern for something (one's religion, or mission, etc.)
Fiqh Hanbali	فقه حنبلي	A school of thought in Islamic Jurisprudence led by Imam Ahmad bin Hanbal <i>Rahmtulla' alaihi</i>
Fiqh	فقه	Jurisprudence
Firaun	فرعون	Pharaoh, King of Egypt, who defied Musa (Ala-hissalam)
Fitr (Fitar)	فطر	Obligatory Sadaqah given at the end of Ramadhan
Fuqahan	فقهاء	Plural of 'Faqeeh', One deeply read in Islamic Jurisprudence

"غ"

Gharoor	غور	The Devil/Satan (lit. The Deceiver)
Ghinaa	غنى	Riches; Sufficiency; deep sense of freedom from want

"ح"

Hajj (Haji)	الحاج	One who performs 'Hajj (A pilgrim)
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Hadiqah	حَدِيقَة	Saying of the prophet
Hadiqah-i-Kutub	حَدِيقَةُ كُتُبِ	A Hadith which gives words spoken by Allah Ta'ala.
Hadhramaut Hazaromut	حَضْرَمَوْت	Name of a valley in the Yemen
Hafiz	حَافِظ	One who remembers the Qur'an by heart
Hajj	حَجَّ	Pilgrimage to the Holy Makkah
Hakimi	حَکَال	Lawful
Hanafi	حَنَفِي	In Islamic Jurisprudence. The school of thought led by Imam Abu Hanifah The follower of Imam Abu Hanifah
Haq Shanohu Haraam	حق تعالیٰ حَرَام	Allah, the Exalted Forbidden, religiously unlawful
Heshamite	هَاشِمِي	A member of the Banu Hashim Tribe
Hateem	حَتِیم	(Al-Hateem) A semi-circular wall (On the northwest side of the Ka'bah the area between it and the Ka'bah is named 'al Hijr')
Hazrat (Hadhrat)	حَضَرَت	Respected elder
Haidiyya	هَدِیَہ	Gift, boon
Hidayat	هَدَايَة	Divine Guidance; 'A light by which you may distinguish between truth and falsehood
Hijrah (Hijrat)	هِجْرَة	Migration in the Path of Allah
Hunayn	حُنَيْن	A valley near Makkah
	حُجْرَة	" "
'Ibadet (Ibadah)	عِبَادَة	worship
Iddat	عِدَّت	Legally prescribed period of waiting, during which a woman may not remarry after being widowed or divorced
Iftaar (Iftar)	اِفْتَار	Breaking the fast
Imaan (Iman)	اِيْمَان	Faith (in religion)
Injeel	اِنْجِيل	The Gospel (lit. Evangel)
Insha-Allah	اِنْشَاء	If Allah wishes
Ishraf	اِشْرَاف	Inward greed lurking in the mind

Isha (Isha)	عشاء	Sunset during early parts of night
Istighfar	استغفار	Seeking forgiveness of Allah
Itikaf	إتيكاف	Devotional seclusion in a mosque for a fixed period
Jannat	جَنَّة	Asrael; The angle of death
"J"		
Jahannum	جَهَنَّمَ	Hell
Jahannami	جَهَنَّمِي	Dweller of Hell
Jama'at (Jama'at)	جَمَاعَات	Congregation congregational prayer
Jannah (Jannat)	جَنَّة	Paradise
Jannati	جَنَّتِي	An inhabitant of Jannat
Jannat-ul-Firdous	جنت الفردوس	The highest category of Paradise
Jihad (Jehad)	جِهَاد	Religious War
Jibrail (Ala-his-salam)	جِبْرِائِيل	The Angle 'Gabriel'
Jinn	جِن	The spirits; Genii
Jumu'ah	جُمُعَة	Friday (or Friday Prayers)
"K"		
Kabbair	كَبَائِر	Major sins
Ka'ba (h)	كَعْبَة	The holy mosque of Makkah
Kafir	كَافِر	Non-believer
Kasfoor	كَافُور	Camphor
Kalimah (Kalimah Taysyah)	كَلِمَة طَيِّبَة	The (pure) Kalimah i.e. declaration of the Oneness of Allah
Khalij	خَالِج	1. Using a tooth-pick after meals 2. The tooth pick 3. Combing the beard with one's fingers (while performing Wudhu) 4. Rubbing the inner sides of one's toes the little finger, so as to let the water run through them (while performing Wudhu)
Khalifah	خَلِيفَة	Caliph

Khannukh	خَانُكَه	A cloister, a place where the novices in Sufism associate with their spiritual leader
Khalifa-e-Mashhuran	خَلِيفَةُ الْمَشْهُورِينَ	The first four (voracious) caliphs in Islamic History; Abu Bakr, Umar, Uthman, Ali (Radhiallaho anhum)
Khyber	خَيْبَر	A place near Madinah known for its rich vine-yards and dense date plantations
Kisaman Kallaman	كِرَامًا كَاتِبِينَ	Two angles who write down each and every deed of man
Kufr	كُفْرٌ	Non-belief, Infidelity

"I"

Latuak	لَبَّيْكَ	'At Thy service (My Lord)?
Lailat-ul-Qadr	لَيْلَةُ الْقَدْرِ	The night of power (most blessed night of Ramadhan)
Loh-i-Mahfooz	لَوْحٌ مَحْفُوظٌ	Protected Tablet in the Heavens
Luqman	لُقْمَانُ	Luqman, the wise. The Holy Qur'an quotes a number of his wise sayings.

"M"

Madinah Munawwarah	مَدِينَةُ النُّورِ	The city of Rasulullah Sallallahu alaihi wasallam
Madrasa	مَدْرَسَةٌ	Literaly. The illuminated city! School
Maghrib	مَغْرِبٌ	Sunset, also Balast just after sunset
Mghribi	مَغْرِبِي	North African
Mahr	مَهْرٌ	Dower, Bridal money
Mahroom	مَوْقُوفٌ	Deprived
Maiden-e-haahr	مَيْدَانُ الْحَاكِمِ	The place of assemblage for Reckoning on the Day of judgement
Makkah	مَكَّةُ	Makkah Capital of Arabia
Makkana	مَكِّنَةٌ	The dwellers of Makkah
Makroh (Makruh)	مَكْرُوهٌ	Disliked (action), undesirable
Mamnu	مَنْعٌ	Reproachfully reminding a person of one's favours to him, talking proudly of one's generosity towards a person, telling the beneficiary or others that he is indebted to the benefactor
Marhabaa	مَرْحَبًا	Welcome!

Ma'rifat	مَعْرِفَات	Gnosis True knowledge of Allah and His Attributes;
Mas'alat	مَسْأَلَة	Sheikh (Religious divines)
Masjid	مَسْجِد	Mosque
Masjid-i-Nabavi	مَسْجِدِ نَبَوِي	Holy mosque of the prophet at Madinah
Maulana	مَوْلَانَا	Our master (term of respect used for religious scholar)
Mawana	مَوْنَى	Name of a valley near Makkah
Ma'raj	مَرْجِع	The resurrection of the prophet towards heavens
Ma'raj-ul-Mu'minin	مَرْجِعُ الْمُؤْمِنِينَ	Salat Ascension for the believers, because while in Salat one attains maximum nearness to Allah
Mir Mirza Asif	مِير مِيرْزَا عَسِيف	Chief Secretary to a sovereign
Mubaddil	مُبَدِّل	A great Scholar of Hadith
Mo'min	مُؤْمِن	A believer
Mo'minoon	مُؤْمِنُونَ	Believers
Mudd	مُدَّة	The amount of grain, etc., which a man with average-sized hands can hold with both hands extended (Four 'mudds' make a 'Saa')
Muzain	مُؤَذِّن	One who calls Anzan
Mulla	مُلَّا	Poor, peniless
Muhajir	مُهَاجِر	Emigrant from Mecca to Madinah before the fall of Makkah
Muhajireen	مُهَاجِرِينَ	Plural of Muhajir
Mujahid	مُجَاهِد	One who strives in the path of Allah
Mujahideen	مُجَاهِدِينَ	Plural of 'Mujahid'
Munafiq	مُنَافِق	Hypocrite
Munafiqeen	مُنَافِقِينَ	Plural of Munafiq
Munkar Nakir	مُنْكَر نَكِير	Two angels who interrogate about the faith of the deceased in the grave
Muqarrabo	مُقَرَّبُونَ	Those who have attained nearness to Allah Ta'ala
Mustahab	مُسْتَحَب	That which is desirable, commendable

Mutawakkil	مُتَوَكِّلٌ	One who puts complete trust in Allah
Mutawakkileen	مُتَوَكِّلِينَ	Plural of 'Mutawakkil'
Muwahhid	مُؤَيَّدٌ	One who believes firmly that Allah is one and that He has no partners, neither in His action nor in His Attributes, A unitarian
"N"		
Nabi	نَبِيٌّ	Prophet.
Nubuwwat	نَبِيَّاتٌ	Prophethood.
Nafi	نَفْلٌ	Non-obligatory, optional
Nafs	نَفْسٌ	Psyche; The evil self; The baser Self; The bestial side of man; The animality of man, expressing itself in his carnal desires.
Namaz	نَمَازٌ	(Persian) Salaat (Muslim worship)
Namrud	نَمْرُودٌ	The great tyrant king who defied Ibrahim Alaihissalam and who claimed to be a god.
Nawaafil	نَوَافِلٌ	Plural of 'Nafi'
(Nur) Noor	نُورٌ	Light, Effulgence
"P"		
Purdah (Pardah)	پُرْدِه	(Persian) The veil, the practice of wearing a veil (called Buraqah) for the women.
"Q"		
Qari (Qart)	قَارِئٌ	One who recites the Qur'an correctly
Qadhi	قَاضٍ	A judge in an Islamic court of law
Qiyamah	قِيَامَتٌ	The Day of Judgement
Qiblah	قِبْلَةٌ	Direction in which one faces, Direction of Ka'bah.
Qiraat	قِرَاءَتٌ	Recitation of the Holy Qur'an
Qudsi Hadith	قُدْسِيّ	A Hadith which gives words spoken by Allah Ta'ala.
Qurajah	قُرَيْشٌ	A famous tribe of Arabs, to which the prophet belonged.
Qureiza	قُرَيْشِيَّةٌ	Name of a clan living in Madinah Munawwarah

Qur'an-o-Hakim

قُرْآن

Glorious Qur'an.

"R"

Radhiyallahe anha

رَضِيَ اللَّهُ عَنْهَا

May Allah be pleased with her

Radhiyallahe anho

رَضِيَ اللَّهُ عَنْهُ

May Allah be pleased with him

Radhiyallahe

رَضِيَ اللَّهُ عَنْهُمْ

May Allah be pleased with them all

Radhiyallahe

رَضِيَ اللَّهُ عَنْكُمَا

May Allah be pleased with both of them

anhuma

وَعَنْهُمَا

Raudhah

Mausoleum; the Tomb.

Raheeq

رَفِيقٌ

A kind of pure wine which the believer will be served in Jannah

Rahmatullah
alalhe

رَحْمَةُ اللَّهِ عَلَيْهِ

Blessings of Allah be upon him.

Rahmatullah
alalhe

رَحْمَةُ اللَّهِ عَلَيْهَا

Blessings of Allah be upon her

Rahmatullah
alalhim

رَحْمَةُ اللَّهِ عَلَيْهِمْ

Blessings of Allah be upon them

Rahmatullah
alalhima

رَحْمَةُ اللَّهِ عَلَيْهِمَا

Blessings of Allah be upon both of them

Rak'at (Rakaat)

رَكَعَتٌ

A unit of prayer, involving Qiyaam, one ruku' and two sajdhas.

Ramadhan

رَمَضَانُ

The month of fasting

Ramadhan-ul-
Mubarak

رَمَضَانُ الْمُبَارَكُ

The sacred month of Ramadhan

Rasul (Rasool)

رَسُولٌ

The messenger (of Allah)

Rasulullah

رَسُولُ اللَّهِ

The messenger of Allah

Ridha

رِضَا

The pleasure of Allah; A state of mind in which one is pleased with one's Lord and Creator in all circumstances, good or bad.

Rihm

رَحِمٌ

The womb; the word symbolizes blood relations.

Risalat

رِسَالَةٌ

The office of the messenger of Allah, Prophethood./

Ruku'

رُكُوعٌ

1. The act of bowing before Allah in Salaat.
2. A section of Surah in the Holy Qur'an, Gunusflexion, Bowing.

"S"

Saa'

صَاعٌ

A measure equivalent to four 'mudda'.

Sadaqaat

صَدَقَاتٌ

Charities (Plural of Sadaqah).

Sadaqat-ul-Fitr	سَدَقَةُ الْفِطْرِ	Obligatory Sadaqah, given at the end of Ramdhan.
Safa and Marwah	صَفَا وَمَرْوَة	As-Safa and al-Marwah, the two small hills near the Ka'bah.
Sahasif	صَحَافَاتُ	The Holy Booklets, other than the four (major) books, revealed to the prophets from time to time.
Sahabah	صَحَابَة	Companions of the Prophet, Plural of 'Sahabi'
Sahabi	صَحَابِي	A companion of the Prophet
Sajdah	سَجْدَة	Prostration (especially in Salaat)
Salaat	صَلَاة	Islamic way of worshipping Allah
Salaat-ul-Kusuf	صَلَاةُ الْكُسُوفِ	Salaat observed at the time of solar eclipse.
Salam	سَلَام	Peace, Formal Islamic greetings.
Sallallahu waallam Salahe	سَلَامٌ عَلَى سَلَامِهِ	Blessing and peace be upon him from Allah
Salsabil	سَلْسَبِيل	A rivulet in Paradise.
Sha'bann	شَعْبَان	7th month of Islamic calendar
Shab-e-Barna't	شَبِّ بَرْنَات	The 15th night of Sha'ban.
Shahdah (Shahdat)	شَهَادَة	Martyrdom
Shaheed (Shahid)	شَهِيد	A martyr
	شَيْخ	
Tameem	تَمِيم	A rivulet in paradise.
Taubah	تَوْبَة	Repentance
Taufeeq	تَوْفِيق	Divine help to perform good deeds.
Tauheed	تَوْحِيد	Oneness of Allah
Taurah	تَوْرَة	The Torah, Old Testament
Tawaf	طَوَاف	Circumambulation of the Holy Ka'bah.
Tayy-ul-Ardh	طَيِّبُ الْأَرْضِ	The miraculous power to traverse thousands of miles in a few steps
Tawakkul	تَوَكَّل	Trust in Allah
Thareed	ثَرِيد	Beef crumbled and mixed with soup, which may have piece of meat in it.

Toor	طُور	A mountain in the valley of Sina
	"U"	
Uhad	أَحَد	A mountain near Madiah Munawwarah
Ulama	عُلَمَاء	Plural of 'Alim' (Scholar of Islam)
Ummah (Ummat)	أُمَّة	Followers of a prophet (viz. Muslims)
Ummul Mo'mineen	أُمُّ الْمُؤْمِنِينَ	Mother of the believers (any wife of the Holy Prophet)
'Umrah	عُمْرَة	The little pilgrimage, consisting of the rites at the Ka'bah and the running between As-safa and and Al-marwah.
'Usfoor	مَضْبُور	Sparrow.
'Usher	عُشْر	Tithe; obligatory poor-due on loud (Amounting to one-tenth of the produce of any un-irrigated land).
	"V"	
Vizier	وِزِير	Minister
	"W"	
Wadie (Wadi)	وَادِي	Valley
Wahn	وَهْن	(Literary) Weakness; enervation. Rasoolullah was asked what he meant by 'Wahn' and he replied, "Love of the world and dislike of death".
Wajib	وَجِب	Incumbent
Wakf	وَكْف	Trust, Endowment
Waleemah	وَلِيْمَة	Wedding-feast
Wali	وَلِي	A saint, a friend of Allah
Wudhu (Wudu)	وُضُو	Abiution
	"Y"	
Yaqeen	يَقِيْن	Faith; Perfect belief; conviction
	"Z"	
Zahid	زَاهِد	Ascetic; one who has renounced the world and its pleasures